

DEACON

(1)

VVHEREIN IS PLAINLY

shewed out of the VVords of
many of best a more perfect
conuerſation, both to the

FVLL OF HEAVENLY

ctions, by practise whereof we
in the life to come, our Creator
and our Redeemer in his right

By M. Wrennan
Minister of Gods Word.

3 Cor. 13.

If any man be in Christ let him
cease to be in the world.

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1614
C872



TO THE MOST
SACRED, CHRISTIAN,
TRVLY CATHOLIQUE, AND
mighty Prince, IAMES, King of great
Britayne, France and Ireland,
defender, &c.



Mong many most ex-
cellent graces wherwith
your Princely Minde is
beautified, your High-
nesses euer constant, and
vndiuertable affection
toward all your loyall
seruants is not one of the least.

Principis est virtus maxima nosce suos.

This emboldeneth mee to offer to your
Highnesse patronage this little Treatise which
first I dedicated to your Highnesse honorable
seruant, of good memory, the Earle of Dunbar,
and presented to himselfe in writing, while hee
was here in this Country; but before it could
be finished by the Printer, he was taken away

Martial.

The Epistle

by bitter and vntimely Death. For so, after that memorable saying of *Plinius secundus*, iustly may I tell it. *Mihi acerba semper, & immatura videtur esse mors illorum, qui immortale aliquid parant: Nam qui voluptatibus dediti quasi in diem viuunt, viuendi causas quotidie finiunt, qui vero posteros cogitant, & memoriam sui operis ostendunt, his nulla mors non immatura est, ut qua semper inchoatum aliquid abrumpat.* But of this, what I might speake, (I doubt not) vvith your Highnesse approbation, and of such your Maiesties subiects as loue truth, and peace, I dare not:

————— *Nam vulnera mentis
Intempestiue, qui mouet illa, nouat.*

Yet when all is reckoned to the vttermoſt, our account in the end is, that we can lose nothing by the death of any, so long as we enioy the benefite of your Highnesse life, which I pray God may be long and happy, exceeding all our dayes, who from our young yeares hath felt the sweetnesse of your Maiesties most wise, and peaceable regiment. For what he was, eyther for gravity in conuerſation, or wiſedome in gouernment, he was it by your Highnesse instruction, as a Diſciple trayned vp by your ſelfe: who out of the treaſure of your Princely minde can imprint the like ſtampe of good things in others, which you did in him, if ſo be (which I muſt



TO THE RIGHT
HONORABLE, GEORGE,
EARLE OF DOVNBAR, LORD
HOWME OF BARWICKE, LORD
NORHAM, ONE OF THE LORDS
Lieutenants of the middle Shieres of
great Britayne, Captaine and Gouvernour of
his Maiesties Towne and Garison of Barwicke,
Knight of the most Noble Order of the Garter,
*Lord high Treasurer of Scotland, and one of the
Lords of his Maiesties most Honorable
prinie Counsell, in both
Kingdomes.*

Right Noble Lord, that
which in this Treatise con-
taining the Anatomie of
a true Christian, I have
publiquely proposed for the
use of many, I have now
particularly for many rea-
sons dedicated to your Ho-
nour, but in speciall because that which here is
pointed out of the Christian, is in your Lordship
per-

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1 Ioh. 1. 8.

performed in a good measure, hauing by the grace of God learned so to gouerne your life, that hitherto in a most high and difficill calling ye haue liued si non sine peccato, if not without sinne, (for that is not giuen to any man upon earth, if we say we haue no sinne we deceiue our selues) saltem sine crimine, at least without such offence of malitious wickednesse, as might make your Lordship culpable before men.

For your life toward God hath bene religious, as the priuate exercises of godlinesse, customable to your Lordship by your selfe and with your familie, and the publique reuerence of the word, and obseruance of the Saboth in euerie place doth testifie. Toward his Maiestie faithfull, from a most inward affection, from whom yee haue learned to rule others, by learning to obey him: Optime enim imperandi rationem tenent, qui eam bene parendo didicerunt. In your selfe a rare example, of humilitie in honour, of grauitie, temperance, and sobrietie in the midst of wealth, and that in all the parts of your Lordships behauiour. Which is not a small thing, if it be considered, that as men of honour, when they doe euill plus exemplo peccant, quam culpa, are more hurtfull by their euill example, then by their euill deede; so if they line godly, they doe not so much good to themselves by well doing, as to others by their good example. Toward euill men a iustitiar, not flexible from

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from equity for feare or fauour. Toward good men courteous. Toward all men conscientious, that in no part of the land is there any found to murmur, or charge your Lordship with vnrightheousnesse, vnesse it be such who in their blindnesse thinke the seruice of God according to his word a seruitude and bondage, not knowing quod sic seruire Deo, est regnare. And esteemes the law of a lawfull King a tyrannie, who because they would doe all things per vim potius quam virtutem, by violence rather then vertue; whose pleasure is to liue controlling all, vnccontrolled of any, like Nimrods, or the sonnes of Anak, therefore they grudge as Malecontents, that the law of the King is not, as Anarxexes spake of the lawes of Solon, like the webbes of the Estercope, through which the greater Flyes may breake at their pleasure: where as among all reasonable men, it hath euer been receiued, as a principle, beatam esse rempublicam, in qua lex dominatur, that the commonwealt is happy, in which the law hath dominion.

But to returne to that which of all humane testimonie is the greatest, the honorable estimation his Maiestie these thirtie yeares by-gone without repenting hath had of your Lordship, stands in the hearts of all his well affected subiects, as a great commendation of your qualities, for, The pleasure of a King is in a wise Seruant (said Salomon) and the honour whereunto your Lordship by

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his Maieſtie is preferred, is eſteemed moſt juſtly ſo much the more honourable, for that the Patron of vertue, for vertues ſake hath aduanced you to it. Thus by a right Marcellus, hath your way to the Temple of honour, beene by the Temple of vertue.

For this moderation of life ſo euident in your Lordſhip, as I haue ſaid, euen among the naturall Philoſophers was accounted for true wiſedome, and learning. The praetiſe of that golden precept Noſce teipſum, they eſteemed to conſiſt in the gouernment of a man his perſon, and actions according to the rule of vertue, this they called the matter of wiſedome, without which others, were they neuer ſo learned, were accounted to haue had, but the words of wiſedome, ſuch as many now a dayes we haue among vs, with whom it fareth, as of olde with Thales Mileſius, who going out on a night to his contemplation, while hee gazed on the ſtarres, hee fell into the ditch. Many ſuch Diſciples I ſay hath he left behind him, who looke ſo high with their learning, that they take no heed to their owne feete, to gouerne their waies with knowledge, they thinke it ſufficient to commend them, that they haue trauailed through many parts of the world, haue read much, and gotten ſome introduction to Sciences, when as in the meane time they neuer trauailed within themſelues, neuer entred into their owne hearts

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hearts, neuer read the booke of their owne conscience, and haue not learned to know, farre lesse to rule themselves by wisdom.

But leauing them, I trust your Lordship will still continue to seeke the perfection of true wisdom, and knowledge there, where ye haue gotten the beginnings, for as the beginning of wisdom is the feare of the Lord, said Salomon, so said he also, The end of all is, feare God, and keepe his commandements: this is the whole duety of man.

For this cause haue I here presented to your Honour this Description of a Christian, which not without great labour I haue collected these tenne or twelue yeares by-gone, out of the word of God, that in it your Lordship may see, what manner of man a true Christian is, how his heart is continually at his right hand, his minde upon good things, his will waiting upon his superiour, how a good conscience is his Paradise on earth, out of which hee will not goe, how his eye is in his forehead, vsing so the time present, that hee provides for the time to come, thinking on his end, and fore-seeing that wrath which is to fall on the wicked, that he may eschew it: how he refraines his speech, when time of silence is? how he speaks in season the words of knowledge, how he pondereth his pathes, and ordereth all his way with equitie. In a word, how he is restored by grace

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in the regeneration to the image of God, which was his most ancient glory communicated to him by his Maker in his first creation, as more particularly will appear in the Anatomic following.

In reading whereof, where your Lordship findes a conformity with it, I am sure it will be the matter of your ioy, and thanksgiving to God, for the beginnings of his grace in you, where not, I hope it will encrease your Christian care to proceede to a further perfection, unto the which these prayers interiected betweene Gods precepts, and the Christians practise in euery Chapter, for your Lordships speciall vse, I trust in his grace shall be profitable for you. I haue knowne by occasion that your Lordship makes conscience of the exercise of prayer in priuate, and delights in it. I haue therefore taken the more paines to let your Lordship see, how God in his word teaches his children to pray in the language of Canaan, that is, in such words as are dyted by his owne Spirit, and so comming from himselfe, we may be sure will be the more welcome, and acceptable to him againe, being offered in a golden censure, which is a heart purified by faith, through the mediation of Iesus Christ our Lord.

Accept therefore (right Noble Lord) this Christian Man; who as one, who being likest unto that which you are, at least which through grace
would

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would be, lookes for protection under your shadow, and offereth himselfe ready to recompence your Lordship with some comfort and instruction, at such time as your Lordship may haue the leasure to conferre with him. Thus from mine heart praying vnto God for the continuance of his fauour with you, which is the fountaine of all prosperitie, both in this life, and in the life to come. I rest.

Your Lordships owne to be

commanded in Iesus Christ,

WILLIAM COOPER

Minister at Perth.



TO THE CHRISTIAN
READER.



His Treatise presents vnto thee a liuely image of a Christian man, as he is delineate in the word by him who best knewes him. that is, by the Spirit of God that begets him: wherein it shall be euident, that albeith now in the world, there be nothing rarer then the Christian name, yet is there nothing rarer then the Christian man. Concerning which, a singular craft of Sathan comes to be discouered; for when the Christian name, which had the beginning in Antiochia came first vp in the world, Sathan did what he could by false calumnies and bloody persecution to suppress it. This sect, as witnesseth *S. Luke* euery where was spoken against, and Christians were accused to be blasphemers of God, troublers of Cities, yea troublers of the whole world: worshippers of the Sunne, and of an Asles head, eaters of mens flesh, seditious, and vile abusers of their bodies, and what euer else might make them odious to the ignorant multitude. By the Iewes they were called in contempt *Nazaritis* by *Iulian* scornfully they were termed *Galileans*; by *Vlpian* vnder *Seuerus impostores*, as if they had beene coggers and deceiuers; by *Demetrian* whom *Cyprian*

C

confu-

Act. 8. 11.

Act. 6.

Act. 16.

Act. 17.

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Tertull. Apolog.

Aug. de Temp. 215.

Gregor. moral. lib. 1.

confuted, procurers of all the plagues of God that came vpon the world. Yea, so farre in their ignorant malice did they proceede, that it was counted a capitall crime for any man to call himselfe a Christian. A most vnreasonable thing indeede, seeing as *Tertullian* reasons in his *Apologētīq*, written in defence of Christians. *Nudi nominis nullus est reatus.*

But now Sathan hath changed his course: for perceiuing that doe what he can, Christianity flourishes like vnto the Palme tree, which growes the more, the more it is prest downe, hee labours subtilly to staine and obscure the glory of that holy profession, which before by cruelty hee could not ouerthrow: for now the Christian name is become common, and men of most licentious life are brought vnder the couering thereof; by which policie of Sathan, men are put into this false opinion, that it is an easie thing to be a Christian, and that a man may liue as hee likes, and be a Christian good enough also: whereof it is come to passe, that the Church is replenished, with such a number of bastards, and counterfeited Christians, as this day we may see with griefe of heart, some Atheists, some Apostates, some adulterers, many murderers, most part blasphemers: *qui Christianum nomen ad iudicium habent, non ad remedium.* And vnder this generall opinion of Christianity liueth now many a one miserably deceived, *impugnantes eum quem predicant*, either persecuting the sonne of God by damnable doctrine, or else by their workes denying him, while they professe that they know him; turning the grace of God into wantonnesse; hauing a name, that they are alieue, but in truth are dead.

It is certainly a great piete to see so many of *Adams* sonnes,

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sonnes, in word condemners of their Fathers Apostasie; yet indeed imitators of his folly, hiding their nakednesse with a garment of Fig-tree leaues; not perceiuing how by so doing, they come neere to the likenesse of that Tree, which had faire leaues, but no fruit, and therefore was once accursed by Iesus Christ, that it might stand a perpetuall example of that fearful curse, which these men may looke for at his hands, who haue a shew of godlinesse, but hath denied the power thereof, and are outwardly like vnto painted Sepulchres, beautifull to the eye of man, but in his sight who searches the heart, are full of rottennesse, and all filthinnesse; whereas indeede they should be the Temples of the liuing God, far more glorious and beautiful within then without. *Iacobs* heart vnder *Esaus* his garment, were farre more seemely for them who say they are *Iacobs* brethren, then to haue *Iacobs* voice onely, that is, a tongue to speake well, and yet the prophane heart with the rough and cruell hands of *Esaus*, which sort of disguised Christians may look not for such a fauorable successe of their dissembling with God as *Iacob* found with *Isaac*. For he being but a man, was deceiued through ignorance, but men deceiue themselves, if they thinke that in this manner God can be mocked, what euer shape men turn themselves into, the Lord can discern the Israelite in whom there is no guile, and though *Simon Magus* would seeme so religious, as to redeeme the graces of the spirit with the losse of his money, yet can the Spirit of God paint him out in his colours, and giue him his owne name, *Thy heart is not upright in the sight of God.*

Such is the power of godlinesse, that euen they who loue not the substance thereof, are forced often times to lurk vnder the shadow of it: and such again

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Ber. in Cant. ser. 66.

Chrysost. in Math.

Ber. in Cant. ser. 15.

Aug. de Temp. ser. 17

Basil. hexam. l. 10.

is the shame of sinne, that they who loue to commit it, yet doe not loue to seeme committers of it, *hi sunt qui boni videri, non esse mali non videri, sed esse volunt*, these are they who will seeme good, and not be so, will not seeme euill, and yet will be so. To these we may speake as *Chrysostome* did to the like in his time. *Dic hypocrita, si bonum est bonum esse, cur non vis esse, quod vis apparere, quod autem turpe est apparere, turpius est esse?* Tel me hypocrite, if it be a good thing to be good, why wilt thou not be that which thou wouldst appeare to be, for that which is a shame for a man to appeare to be, is it not much more shame for him to be it indeede? *aut ergo esto quod appares, aut appare, quod es*, either else therefore be such, as thou appearest, or then appeare such as thou art.

It were happy for these men, if they could learne in time to examine themselues according to that word, by which one day they will be iudged, for not euery one that saith Lord, Lord, will enter into the kingdome of God, *He is not a Jew, that is one without*, neither hath euery one receiued an ointment from that holy one: but he who is a Christian indeede, *sicut particeps est nominis, ita & hereditatis*, with the name of Christ, the oyle of grace from Christ is also communicated to him, by which with Christ he is partaker of the inheritance. *Qui vero Christum in se non habet, Christianus dici non potest*, but hee that hath not Christ liuing in him by his spirit, cannot be called a Christian. It is a notable saying of *Basil*, *quid inquit est Christianismus?* what said hee is Christianity? *similitudo Dei quoad eius capax est Natura humana*, a similitude and conformity with God, so farre forth, as the nature of man is capable thereof.

Seeing then it is the doing, not the speaking of righte-

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righteousnesse, must proue vs to be the children of God, *For if wee say wee haue fellowship with God, and walke in darknes, we lie, and do not truly, and if any man be in Christ Iesus he must become a new creature,* let vs studie to proue our new generation by our new manners, conforming our selues to the rule of a Christian conuersation. A patterne and example whereof I haue gathered out of holy Scripture, and proposed vnto thee, wherein thou shalt see first how the Christian who by his first birth was borne a Naturall man, by his second becomes a Christian, with such other things as with his new birth he receiues to make him a new man. Secondly, what is the disposition of his inward man, by which hee walkes with God. And thirdly, the disposition of his outward man, by which he walkes among men, and that in all the points of his conuersation both inward and outward. Euery one whereof as ye haue them set downe particularly in seuerall Chapters, so doth euery Chapter consist of these foure things. First, Gods precept to the Christian: secondly, the Christians prayer to God: thirdly, his practise of both: and these three haue you set downe in words of holy Scripture alanerly. The fourth is, in the end of euery Chapter some observations teaching vs how to make our owne profit of the words of God. This is the order I haue observed here: for the Christian, because hee knowes that he is bound to liue to the Lord, and not to himselfe, doth in all his waies set before him the commandements of his God. And next, because hee knowes his owne Naturall inability to fulfill these commandements, he turneth all the precepts of God into prayers, the vse whereof I hope in all the parts of thy life, shall not be vnprofitable for thee. And

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last of all, hee liues in a continuall practise of those duties of godlinesse which God in his word hath commanded him, and he himselfe doth pray for.

Now in the end I haue onely to obuiate two sorts of men: by the one it is surmized that I haue plowed with the Heifer of another, specially of *Cassmannus*, who hath written before me, *de nouo homine*: by the other it may be objected that I haue presented an imperfect image of a Christian, and haue left out many things which profitably might haue beene pointed out concerning him. For the first, as I giue thanks to God for the labours of that worthy man: so if I had borrowed any thing from him, I would neuer thinke shame to confesse it: *nam ingenui pudoris est, ut ait Plinius, fateri per quos profecerimus, & hac quasi merces auctori iure optimo pensanda est, ne fures esse videamur*: but the truth is, that many yeares before he came in this Country, this *Anatomie* was drawne and portraited, as now you see it. As for the second I humbly confesse it, *Malim tamen aliquid agendo maiorem a me doctrinam, & sapientiam desiderari, quam nihil agendo prudentior, doctiorq; iudicari*. It was a commendable policy of these Indian Philosophers, called *Gymnosophista*, qui à suis discipulis, seuerius otij, quam negotij rationem exigendam esse arbitrabantur. What I haue done in this little labour, is a part of my negotiation with that one talent I haue receiued from the Lord, and which hee hath charged me to put to the vttermost profit. And therefore had I rather by doing of some good, lay open my infirmities to the censure of men, then to hide by idlenesse my talent in the earth, and so to incurre the indignation of my Maister. I know my selfe I haue not done what I should, nay, not what by the grace of God I could,
yet

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yet that which in regard of my daily labour in the worke of the Ministerie I might.

Accept therefore from me, this image of a Christian in a Christian manner; apply it to thy selfe and looke what similitude or dissimilitude thou findest betweene thee and it. Doe as *Elizens* did to the widowes sonne, when he raised him from death to life, he stretched himselfe ouer the childe, hee put his mouth on the childes mouth, his eyes on his eyes, his hands on his hands, and therewithall he ioyned prayer, and the childe reuiued: so compare thou thy selfe with this ensample; thy minde, thy will, thy affections, thy words, thy actions with these of the new man: where thou findest a conformity, giue thanks to God for the beginning of the worke of his grace in thee: where not, pray to God further to quicken thee, that thou mayest grow in an holy similitude and conformity with him, to the glory of his holy name, and thy euerlasting comfort in Christ Iesus, to whom be praise, glory, and honour for euer.

Thine in the Lord Iesus

MR. WILLIAM COWPER

Minister at Perth.

PSAL. 49.

*Come, and I will tell you what
the Lord hath done to my soule.*



THE
ANATOMIE
of a Christian.

CHAPTER I

OF HIS NEW BIRTH
OR
REGENERATION.

The Lords Command concerning it.



*Knew that thou art obstinate, and thy neck is an yron
finew, and thy brow brasse,
Esa. 48. 4. I knew that thou
wouldst grievously trans-
gresse, therefore haue I called
thee a transgressor from the
wombe, verl. 8. In thy natiuitie when thou wast
borne, thy naniill was not cut, thou wast not washed
with water, I saw thee polluted in thine own blood,
Ezech. 16. 4. 6. Neuerthelesse, for my names sake,*

D

and

Marke our natu-
rall miserie.

Behold what a loue
the Father hath
shewed vs.

See the will of
God concerning
our sanctification.

and for my praise, haue I refrained my wrath from thee, that I cut thee not off, Esa. 48.9. Yea, euen when thou wast in thy blood, I said vnto thee, thou shalt liue, I sware vnto thee, and entred into a covenant with thee, saith the Lord, and thou art become mine, Ezech. 16.8. For why shall I cause others to trauaile and bring forth, and shall I remaine barren, saith the Lord? Esa. 66.9. No; But in the middes of my children, the worke of mine hands, shall my name be sanctified, Esa. 29.23. Thou shalt call me father, and not turne from me, Jerem. 3.19. And I will put a new spirit in thy bowels, that thou maist walke in my statutes, Ezech. 11.19. Old things are passed away, behold all things are made new: if any man be in Christ, let him become a new creature, 2. Cor. 5.17. Verely I say vnto you, except a man be borne againe, he cannot see the kingdome of God, Ioh. 3.3. Be yee therefore renewed in the spirit of your mind, Eph. 4.23. Putting on the new man, which is renewed in knowledge, after the image of him who created him, Coloss 3.10.

The Christians Prayer for Grace to obey this command.

^a 1. Cor. 15.50.

^b Math. 5.8.

○ Lord, ^a since flesh and blood cannot inheris thy kingdome, ^b and none can see thee, but the pure in

OF A CHRISTIAN.

3

in heart, ^c and such as are like thee; I beseech thee Lord ^a to transform me into thine image, from glory to glorie by thy spirit, that ^c where thou art, there I may be, to behold thy glory. ^f It lies not in my power to change one haire of my head, to make it white, which is blacke; & farre lesse can I change mine heart, to make it cleane, which is filthy. ^h No man can tame the nature of man; that which is crooked he cannot make straight: but, O Lord, ^k that which is impossible with man, is possible with thee; ⁱ thou giuest sight to the blind, thou raisest up the crooked, thou ^m turnest a barren wilderness into a fruitfull land, ⁿ thou sendest forth thy Spirit, and renewest the face of the earth, ^o thou callest things which are not, and makest them to be; yea thou raisest up the dead. O Lord declare this thy great power in mercie upon me, turne the barren wilderness of mine heart into a fruitfull garden, water it with the dew of thy grace, that receiuing ^q a blessing from thee, it may bring forth fruit unto thy glorie. Send forth thy Spirit, and breath life into my dead soule, that I may line, and praise thee, O God of my saluation for euer through Iesus Christ. Amen.

^c 1. Ioh. 3. 2.

^d 2. Cor. 3. 18.

^e Ioh. 17. 24.

^f Matth. 5. 36.

^g Iob. 14. 4.

^h Iames 3. 8.

ⁱ Eccles. 1. 15.

^k Luk. 18. 27.

^l Psal. 146. 8.

^m Psal. 107. 34.

ⁿ Psal. 104. 30.

^o Rom. 4. 17.

^p 2. Cor. 1. 9.

^q Heb. 6. 7.

D 2

The

The Christians Practise of
this command.

God is the author
of our regenerati-
on, it is not done
by vs.

The seed of our
new birth is Gods
word.

The manner of
his working it, vn-
speakable.

I Was conceiued, and borne in sinne, *Psal.* 51. I walked as a child of wrath, according to the course of the world, after the spirit that workes in the children of disobedience, *Ephes.* 2. But now I am receiued to mercie, *1.Tim.* 1. 16. and am by the grace of God, *1.Cor.* 15. 10. the workmanship of God, created in Christ Iesus to good workes, *Eph.* 2. 10. And this the Lord hath made me, I made not my selfe, *Psal.* 100. 3. he quickened me when I was dead in sinne, and trespasses, *Eph.* 2. and of his aboundant mercie hath begotten me to a liuely hope by the resurrection of Iesus from the dead, *1.Pet.* 1. 3. and hath giuen me power to be one of his sonnes, borne againe, not of blood, nor of the will of flesh, nor of the will of man, but of God, *Ioh.* 1. 13. for of his owne will he begat me with the word of Truth, *Iam.* 1. 18. Of a seed not mortall, but immortall, the word of God who liues and endures for euer, *1.Pet.* 1. 23. As the wind blowes where it lusts, and wee heare the sound thereof, but cannot tell whence it comes, nor whither it goes; so is euery man who is borne of God, *Ioh.* 3. In the naturall generation, we cannot tell what way the bones grow in the wombe of her
that

that is with child, *Ecclef.* 11. 5. Farre lesse can wee know the vnsearchable waies of God, *Rom.* 11. 33. In this new generation, it is the Lords doing, and is marueylous in our eyes, *Psal.* 18. 23. His holy name be blessed therefore for euer and euer.

THE OBSERVATIONS.

Election is the first spring that flowes from the bottomlesse fountaine of Gods loue, but for a long time it runnes so secret that we cannot see it, till it breake forth and appeare in our Regeneration, or effectuall calling.

Regeneration is the first manifest effect of Gods mercie toward a man: as wee could not be men, if we had not beene conceiued and borne; so can we not be Christian men, vnlesse we be borne againe. Therefore it is, that when *Nicodemus* a Master in Israel, was to be made a Disciple of Christ, the first Doctrine that our Sauour taught him, was of Regeneration.

And it stands as a rule for all men in Christs schoole, *If any man will be my Disciple, let him denie himselfe.* Now, both learned and vnlearned liue as if Christianitie consisted in speaking, and professing; but sure it is, *the kingdome of God is not in word, but in power and practise*, and

D 3

hee

1

Our election is not knowne to vs before our Regeneration.

2

Regeneration is the first manifest effect of Gods mercie toward man.

3

And the first lesson we must learne in Christs schoole.

4
Our first generation and our second compared together.

Job. 35. 6.

Ephes. 1.

5
By nature we haue nothing in vs can profit vs to saluation.

Bern. in Cant.
Serm. 35.

he hath not learned Christ, who hath not learned to cast off the old man, who is corrupted through decciueable lusts.

In the first generation wee were begotten men by the will of flesh and blood, in the second we are begotten Christian men by the will of God. In the first, our mortall father begat vs to succeed him; in the second, our immortall father hath begotten vs for euer to abide with him. Py the first, wee may say to corruption, thou art my father, and to the wormes, yee are my brethren and sisters: by the second, wee may say to God, thou art my father, and to Iesus Christ, elect Angels, and holy men, ye are my brethren. For in the first, we were conceiued and borne in sinne, and consequently heires of wrath and eternall damnation; but in the second, we are the workmanship of God, created in Christ to good workes, and consequently heires of grace and glory.

If our first generation had beene good, there had not needed a second. In naturall men, there are some remnants of Gods image, and some sparckles of light, by which they differ from beasts, and a fellowship is entertained among men; but these cannot profit man to saluation, but rather makes him inexcusable, and encreases his damnation. *Vigens ratione, & non viuens ratione.* Man indued with reason, and not liuing by reason, turnes that which is his glorie into

OF A CHRISTIAN.

7

into shame, because hee detaines and with-holds the truth in vnrighteousnes.

Rom. 1. 18.

6

Our blessed Sauour farre abaseth the pride of nature, when hee saies that man cannot enter into Gods kingdome till he be borne againe. What euer the Semipelagians of our time say to magnifie the arme of flesh, and to diminish the praise of Christs grace; certaine it is, there is nothing in man by nature, but the blind leading the crooked; that is, a blind mind leading a peruerse and crooked will: and so no maruell that both of them at length, if they be left vnto themselues, fall into perdition.

For in a naturall man there is nothing but the blind leading the crooked.

7

It is a pitie to heare sillie worldlings boasting of the priuiledges of their first birth, such as Nobilitie of blood, and ancietie of their inheritances, and are not humbled by considering that they are borne heires of Gods wrath, which they shall inherit for euer, when all the comforts of their earthly inheritances shall forsake them. Be what thou wilt, if thou haue no more then thou hast by thy first birth, it were better for thee thou hadst neuer beene borne, thou shalt curse for euer the loynes that begat thee, and the wombe that bare thee, and the pappes that gaue thee sucke, thou shalt curse the day wherein it was said of thee, A man is borne; and thy vaine temporall gloriation, shall end in a sore eternall lamentation.

Naturallists boasting of the priuiledges of their first birth, are to be pitied.

Nicodemus

8

Ignorance of the doctrine of Regeneration is now inexcusable.

9

By what names Regeneration is expressed in holy Scripture.

*Basil. in Epist.
ad Caesar.*

to

What Regeneration is.

11

Of the change made in Regeneration.

Nicodemus was somewhat excusable though he vnderstood not the doctrine of regeneration, because he had neuer heard it before; but now, if we be ignorant of it, we are altogether inexcusable; both because it is so clearely taught vs in the word, and so necessarily required of vs, that without it we cannot, as saith our Sauiour, enter into the kingdome of God.

The names which regeneration receiues in holy Scripture, may helpe vs some way to know it, if they be considered; for it is called sometime a new creation, sometime a new birth, sometime a renouation, and sometime a transformation. There are (saith *Basil*) two sorts of creation: *unum eorum quæ ex nihilo, cum non essent sunt condita: alterum eorum, quæ ex prioribus ad meliora immutantur*: and of this last sort is Regeneration.

Of this, it is euident that Regeneration is a mutation of the whole man, both soule and body from one thing to another; namely, from sinne to sanctification, from darkenesse to light, from death to life, from the power of Sathan to God, *Act. 26. 18.*

In euery mutation one thing remooues, and another succeeds. As in euery generation, *unius ortus est alterius interitus*; so is it in this generation, that which dies is corrupted nature, called the Old man; that which is quickened, is renewed nature, called the New man: hee who hath rightly
learned

learned Christ, casts off, concerning the conuersation in time past, the old man, which is corrupt thorough deceiueable lusts, and put on the new man, which after God is created in righteousness and true holinesse. *Oportet enim cum qui alteram vitam incepturus est priori finem imponere.*

The Regeneration then of the soule hath two partes; the first is, the mortification of the old man, called also the circumcision of the heart, and the crucifixion of the flesh: the second, the viuification of the new man, called also the first resurrection.

Corrupted nature is called the old man for three causes; first, because it is almost as old as our nature: for it began in Adam, soone after his creation. Secondly, it is called the old man, in respect of the new man arising to succeed in his roome, to the possession of soule and bodie, which before we possessed by him. And thirdly, because in the godly this corruption waxeth weake and infirme, wearing daily neerer and neerer to death, after the manner of old men.

But it is to be marked, that in these two last respects, sinfull corruption of nature is named the old man, in men regenerate onely, and in no other; for in men vnregenerate, their corruption shall for euer possesse them, it increases vpon them, and is yong, strong, and liuely, euen when they themselues are weake, and wearing to the graue.

E

Now

Ephes. 4:22.

Basil. de Sancto. cap. 15.

12

Regeneration of the Soule consists in two.

1

The first is mortification of the old man.

13

Corrupted nature compared to an old man for three causes.

14

Sinfull nature is neuer old in the wicked.

15

Regeneration cannot be without spirituall paine and dolour.

16

Sathan a great troubler of vs in the worke of our Regeneration.

17

For he fights in vaine, for God will finish it.

Luk. 11. 22.

Now, as no birth can be without sorrow, nor death without dolour, nor circumcision, or cutting of the flesh, without paine; so cannot our regeneration be wrought without godly sorrow, and anguish of spirit : which I marke for the comfort of the godly, that they may know that sanctified troubles of conscience, are but the dolours of the new birth, and therefore should not be discouraged with them.

The infant that hath lien but nine moneths in the mothers wombe, cannot throng out into the world without paine; and thinkest thou to be lighter of sinne, wherein thou wast conceiued and borne, and which also hath beene so many yeares nourished in thy bowels without paine? As *Pharaoh* grieved *Israel* forest, when they stroue fastest to libertie; and as that dumb spirit tormented that yong man worst, when he saw he was to be cast out of him; *Mark. 9. 25.* So Sathan troubles the godly most heauily, when hee sees the time of their deliuerance from his seruitude and bondage neereft.

But our comfort is, that God is faithfull, as he begins the worke, so will he finish and end it: Strong is Sathan indeed, but Christ our Lord is that *stronger one*. *Pharaoh* may repine, but hee shall perish, and the *Israelites* of God shall goe through; that vncleane spirit in our parting from him may rend vs, and cast vs as dead men to the ground,

OF A CHRISTIAN.

11

ground, but out shall he goe, and Christ by his hand shall raise vs vp againe.

The other part of the Regeneration of the Soule is called, as I said, the viuification of the new man, and the first resurrection, wherein our heavenly father communicates to vs his owne seed, *1. Pet. 1.* his nature, *2. Pet. 1. 4.* and his image, *2. Cor. 3. 18.* For since earthly fathers beget creatures like vnto them selues, shall wee thinke that the heavenly father begets children to another similitude, not his owne? Surely they doe greatly dishonour the Lord, who in their words say they are the sonnes of God, and yet in their actions resemble the image of Sathan.

The Regeneration againe of the body consists also in two; first, in a right vsing of the members of our body, as weapons of righteousness to serue God, which we are taught to doe by grace: Next, in a full deliuerance of them from mortalitie and corruption.

Of this, it is cleare that the Regeneration of the whole man will not be perfected till the day of resurrection, called for that cause by our Sauiour, the Regeneration, *Matth. 19. 28.* Now, through grace the Soule liues a happy life in the body, though not as yet fully clenfed and separated frō sin. Out of the body it liues a more happy life: being freed from all sin; but yet not contented, for the soule was not made to liue by it self,

E 2

but

18

2

The second is viuification of the new man.

19

Regeneration of the body consists in two.

20

Regeneration will not be perfected till the resurrection.

but in the body, and therefore cannot rest contented, so long as it wants his owne organ and companions; but when the body shall be raised againe, and soule & body revnited, both of them fully deliuered from sinne, and from the fruits of sinne, then shall our generation which now is begun, be perfected and absolued.

21

Of our parents in
the new generation

As for our parents in this generation, wee haue God for our Father in Christ, and Ierusalem, which is from aboue, to wit, the Church of Christ, the mother of vs all. The Apostle to the Corinthians calles himselfe their Father; *Though ye haue ten thousand instructers, yet haue ye not many fathers, for in Christ Iesus I haue begotten you, through the Gospel,* 1. Cor. 4. 15. And againe to the Galathians, hee calles himselfe their mother; *My little children, of whom I trauaile in birth againe, till Christ be formed in you,* Gal. 4. 19. But Preachers are onely ministeriall parents, yet for this same should they be honoured of people as their fathers, and should againe carrie toward their people no lesse affection then fathers haue to their children, specially to procure their euerlasting saluation.

22

The naturall mother
discerned from
the stepmother.

But here both the naturall mother is to bee discerned from the stepmother, and the bastard children from the lawfull; for the chaste spouse of Christ will receiue no seed into her bosom, but the seed of her immortall husband, which

which is the word of God; and the lawfull mother of the sonnes of God will not giue them any other milke to feed vpon, but the sincere and vnmingled milke of Gods word, as Saint *Peter* calles *ἁλalon*, which shee offers to be sucked out of the pappes of the old and new Testament.

And therefore the Church of Rome, which withdrawes these pappes from the mouthes of Gods children, or giues them the milke of the word, mingled with the Traditions of men, pretend what shee will, is but a strumpet and stepmother.

And as there is a stepmother, so is there also bastard children, they sit vpon the knee of Christs spouse, but neuer sucked her pappes, to draw life and grace out of her breasts: such a one was *Cham* in the Arke, such was *Ismael* in *Abrahams* house, such was *Esa* brought vp with *Jacob* on the knee of *Rebecca*: and alas, such are many in our time, who in regard of profession are in Gods Church, pretending they are sons, but are in very deed bastards, no way in their life resembling the image of their heavenly father.

The Censure.

By these rules it is manifest that all are not Christians indeed, who this day vsurpe the Christian name.

23

The Church of Rome a strumpet and a stepmother.

24

The lawfull and kindly sonnes of God, discerned from the bastard.



CHAPTER II.

Of his New Senses.

The Lords Command concerning them.

Naturally wee are
borne senselesse of
heauenly things.

Spiritual Senses
required to salu-
tion.



*How knowest not how, by Nature
thou art wretched, and miserable,
& blind, & poore, and naked, Reu.
3. 17. For the naturall man per-
ceiues not those things which are
of the Spirit of God, 1. Cor. 2. 14. he sauours one-
ly the things of the flesh, Rom. 8. 5. his wisdome
is death, for it is enmitie with God verse 6.
Hearken therefore vnto my words, and keep them
in the midst of thine heart, Prou. 4. 21. Come
and buy from mee eye-salue to annoynt thine eyes
that*

that thou maist see, Reu. 3. 18. for I am he, who maketh both the eye to see, and the eare to heare, Prou. 20. 12. I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall heare, Esa. 43. 8. He that walks in the darke, knows not whither hee goes, Ioh. 12. 35. But I am come a light into the world, that whosoener beleeueth in me should not abide in darkenesse, ver. 46. While therefore ye haue the light, walke in the light, that ye may be the children of light, Ioh. 12. 36.

The Christians Prayer for Grace to obey this command.

Lord remoue from me that curse, ^a that in seeing I should not see, and in hearing I should not understand; ^b quicken me according to thy louing kindnesse, so shall I keep the testimonies of thy mouth. Specially worke faith in my heart, ^c for it is thy gift. ^d I beleene, O Lord, but help thou my unbeliefe: ^e increase my faith that mine eyes may ^f be opened to see the wonders of thy law. ^g Speake to the heart of thy seruant, that ^h I may get cares to heare what thy Spirit saith, ⁱ that I may tast how gracious thou art, that I ^k may smell the sauour of life in thy Gospel, and may so touch thee, that in beleeuing ^l I may get life through thy holy name, and may so bee ioyned with thee, ^m that

^a Luk. 8. 10.

^b Psal. 119. 88.

^c Ephe. 2. 8.

^d Mark. 9. 24.

^e Luk. 17. 5.

^f Psal. 119. 14.

^g Hof. 2. 14.

^h Reuel. 2. 19.

ⁱ Psal. 34. 8.

^k 2. Cor. 3. 16.

^l Ioh. 20. 31.

1. Cor. 6. 17.

that I may become one spirit with thee, through
Iesus Christ, to whom be glory for ever.

The Christians Practise of
this command.

The Christian by
regeneration re-
ceiveth the new
senses.

Of hearing.

Of seeing.

Of smelling.

Of tasting.

Of touching.

I Was borne of my naturall mother deafe,
dumbe, and blind, but now the Lord hath
opened mine eares, *Esa.* 50. 5. so that I dis-
cerne the voyce of my shepheard, and will not
heare the voyce of a stranger, *Ioh.* 10. 5. for the
Lord hath giuen vnto me eares to heare what
the spirit saith, *Reuel.* 2. he hath also annoynted
mine eyes with eye-salue, *Reu.* 3. 18. I looke not
on things which are seene, but on things which
are not seene, *2. Cor.* 4. 18. And haue attained to
some in-sight of that glorious inheritance pre-
pared for the Saints, *Eph.* 1. Yea, with open face
I behold as in a mirrour the glory of the Lord,
2. Cor. 3. 18. I haue smelled the sweet saueur of
his garments, *Psal.* 45. 8. and of his oyntments,
for which I loue him, *Cant.* 1. 2. I haue tasted
how gracious the Lord is, *Psal.* 34. 8. his word is
sweeter to my mouth then the hony, or the ho-
ny combe, *Psal.* 119. And I haue touched my
Lord, and his vertue hath staied the filthy issue
of my sinne, *Luk.* 8. 44.

THE

THE OBSERVATIONS.

THe Naturall man liues not till fourtie and five daies after his conception be expired, but the Christian begins to liue as soone as he is conceived.

The principall effects of life are Sense and Motion, and the more excellent the life is, the Sense and Motion is. In the Naturall man, Motion goes before Sense, at least before the vse of the Senses; but in the Christian, Sense goes before Motion. For it is the new Sense which causes the heart to moue and stirre in a new manner. Therefore is it, that first wee will speake of the Christians Senses, and then of his motion or disposition.

Naturall parents often times bring out their children either dead, or wanting some Sense, or mutilate of some member; but in the new generation it is not so, for the Lord begets no dead, no senselesse, no imperfect children, but liuing, indued with all their Senses, and perfect in regard of the number of their parts.

The first Sense by regeneration restored to the children of God, is the Sense of Hearing. As the eare was the first port by which death was

F

conuaid

1
The Christian liues as soone as he is conceived.

2
Sense and motion two principall effects of life. In the natural man motion goes before Sense: not so in the Christian.

3
No imperfect nor mutilate children borne by the new generation.

4
The first Sense restored in Regeneration is Hearing.

*Bern. in Cant.
Serm. 28.*

5
We must heare the
Lord before we
see him.
*Bern. in Cant.
serm. 41.*

6
For by hearing our
eyes are cured, and
prepared to see
God.
*Bern. in Cant.
serm. 48.*

Psal. 48. 8.

7
A warning for
such as refuse to
heare the word of
the Lord.

conuayed to the soules; so is it the first by which
life enters into it. *Enah* by hearing what the
Serpent said, was brought to a delectation in
sinne: and the Christian by hearing what the
Spirit saith, is brought to a contrary hatred of
sinne.

The Spirit of God opens our eares, before
he open our eyes; if we refuse to heare the Lord,
wee shall neuer see him: *Auditus est gradus ad
usum*, Hearing is a step to Seeing. As *Adam* af-
ter his Apostacie heard the Lord when he cried
to him, but saw him not; so is it with all his chil-
dren, we may liue in the body, and heare him,
but no man can liue and see him.

It is the order appointed by God, that wee
should heare him before we come to see him:
Auditus aspectum restituet, we lost our sight by
transgression of Gods word, we get it againe by
obedient hearing thereof. *Sancti itaque auditus
oculum, qui turbatus est, ut serenus videat, quem
turbatus non potuit.* Let vs therefore by hea-
ring learne how to cure our eye, that the eye be-
ing made cleare, may see the Lord, whom it can-
not see, so long as it is troubled; then shall wee
sing, *As we haue heard, so haue wee seene, in the
citie of the Lord of Hosts.*

Oh what a fearefull sentence they seale a-
gainst themselues, who delight not to heare the
word of the Lord? *Hee that turneth away his
care*

care from hearing of the Law, even his prayer shall be abominable: for if on earth they get not access to God when they pray to him, how shall they in heauen get access to see him? A iust punishment of mans rebellion, if hee will not heare when God speakes, God shall not heare when he prayes, and shall neuer admit him to see his face in heauen.

But the eares required in the Christian are internall, by which he may heare what the spirit saith. Of these speakes our Sauiour, *He that hath eares let him heare.* All that heard him, saith *Augustine*, had eares, and yet few of them had eares; *Omnes habebant aures audiendi, & pauci aures obediendi:* Eares to heare, but not eares to obey; like those of *Samuel*, *Speake Lord, for thy seruant heareth:* and of *Danid*, *I will hearken what the Lord God will say, for he will speake peace to his people, and Saints, that they turne not againe to follie.*

And they who haue receiued these eares doe heare in such sort, that they are sanctified by hearing; according to that of our blessed Sauiour, *Now are ye cleane through the word which I haue spoken to you.* But alas, how great is the number of them, who after so long a hearing of the Gospel, doe still retaine the filthinesse of their old sinnes? they are *hearers onely, and not doers of the word, deceiuing themselues:* for either

F 2

else

Prou. 18. 9.

8

Eares of the man regenerate are internall.

Reuel. 1.

Matth. 13.

Ang. H. m. 28.

1. Sam.

Psal. 85. 8.

9

How the internal eares are knowne by sanctification.

Ioh. 15. 3.

Iam. 1. 22.

10

Carnall hearers of the word discouered.

A.C. 24. 26.

II

³
The second Sense
we receiue in Re-
generation is
Seeing.

I2

As a troubled eye
cannot behold the
light, so a wounded
conscience dare not
looke to the Lord.

else when they heare the word, they vnderstand it not; or if they vnderstand it, they are not moued with it; or if they be moued, they are not mended by it, their motion beeing but like that of *Felix*, and their repentance like vnto the morning dew; but few they are, whose ears God hath opened by the grace of Regeneration.

The second Sense we receiue in the Regeneration, is the Sense of Seeing. Sathan promised to our parents, that if they would eat of the forbidden tree, they should become like God in knowledge; but like a false deceiuer as he is, hee made them like vnto himselfe: for the knowledge of good, which they had by creation, instantly they lost it by their transgression, and learned by experience that euill which before they knew not; for their eies were opened to see their nakednesse, and they were ashamed of it.

The eye of the body was made to behold the light, that by it wee might see the rest of the creatures, and in them the goodnesse of the Creator; but if the eye be hurt and wounded, *non solum auertit se a luce, sed etiam pœnalis illi fit lux*, It doth not onely turne away from beholding the light, but the light also, which otherwise is delightfull, becomes painefull to it. *Sic & oculus cordis perturbatus & sauciatus auertit se à iustitiæ lumine, nec audeat eam contemplari nec vales.* So the eye of the soule being hurt
and

and troubled, turnes it selfe away from the light of righteousnesse, neither dare it, neither can it behold it.

An example whereof we may see in our first father *Adam*, who reioyced at the presence of God, so long as he kept a good conscience; but from the time the eye of his soule was wounded with transgression, he ran away from God, hee could not see the Lord as he was wont to doe, but was afraid to heare him. So cursed and consuming a canker is sin, that it changes our sweetest comforts, and makes them become bitter terrors vnto vs.

But this sight which wee lost by the sinne of *Adam*, is restored againe vnto vs by the grace of Christ, who annoynts our eyes with eye-salue, by which we are made to see, and discern things that are excellent: in a word, he indues vs with the gift of faith, by which we haue fellowship with God, so that we dare in assurance draw neere the throne of his grace.

Now the eyes of Christs spouse are two; by the one we know our miserie, which causeth vs to denie our selues: by the other we know his mercies, which causeth vs to runne vnto him. Apostate *Adam* before his restitution by grace, had his eyes opened to know his miserie; for the knowledge of that good which hee had in the estate of innocencie, made him incontinent

F 3

sensible

13

An example hereof proposed in *Adam*.

14

Sight lost by *Adam* restored by Christ. Reuel. 3.

15

The eyes of a Christian are two.

Adam knew his miserie before he was restored by grace, but we cannot doe so, and why?

sensible of that euill, into which he had fallen by his Apostacie. But now man cannot know his miserie, till by the grace of Regeneration his eyes be opened; for till that be, he knowes no other estate, but the estate of sinne, wherein hee was conceiued, borne, and brought vp, and which in his darkened cogitation hee esteemes to be good enough, vntill such time he be translated into a better.

15
Sight restored
should be diligent-
ly conserued.

Sight once receiued should be diligently conserued, for as the eye of the body is very tender, and easily offended, for which cause God hath guarded it with liddes which close and open most speedily at the pleasure of man; so is it with the eye of the mind, and therefore the good that may preferue it should be much esteemed, and the euill that may hurt it carefully eschewed.

16
Three things help-
full to spirituall
sight.
First, that Gods
light illuminate
our vnderstan-
ding.

Three things are required for the help of those spirituall eyes, by which the Lord is seene: first, that wee haue another light beside the light of our owne vnderstanding; for *sicut Sol sine Sole non videtur, ita nec Deus sine deo videri potest*: as the eye albeit it were neuer so cleare, yet can it not see without the light of the sunne; so our vnderstanding though it were neuer so quicke, cannot attaine to know the Lord, vnlesse that he by his owne light reueale himselfe vnto vs in his word. And therefore is it that the most
wise

wife Naturalists being destitute of this light, had their foolish hearts full of darkenes, and became vaine in their owne imaginations.

The second thing required is, that we haue some conformitie with God in holinesse; for as no member in the body can perceiue the light of the sunne, but the eye, by reason of a similitude which is betweene them, both of them being appointed vessels and organes of light, the one in the great, the other in the little world; so can no man see the Lord, except in some measure he be like him: *Blessed are the pure in spirit, for they shall see him, but without peace and sanctification no man can see the Lord.*

The third thing required, is attention: for euen as a tumbling and rowling eye seeth not those things which are before it; so a wandering mind not stablished by consideration and diuine contemplation, cannot see the Lord.

The bodily sight is two manner of waies offended, either by exterior dust cast into it, or by interior humors stopping the opticke nerues within; so Sathan either casteth into our eyes the dongue of the world, to blind vs by it; or then by our owne grosse and carnall affections stopsthe conduits of our sight, that wee should not see the Lord: and therefore both the one and the other should carefully be eschewed.

If the eye be once offended with the smallest
more

Rom. 1.

17

Secondly, that wee haue some conformitie with God in holinesse.

Matth. 5.8.

Heb. 12.14.

18

Thirdly, that the heart be stablished by attention and consideration.

19

Sight two manner of waies offended.

20

The sight offended should be cured without delay.

21

The third Sense restored in regeneration is Smelling.
Psal. 45.
Cant. 1.

22

To the naturall man nothing fauours well but dongue.

mote, we delay not to remedie it, but doe implore the help of such as are neereſt vs to take it ont. Since by nature we are ſo carefull to keep the eye, by which we ſee the ſunne, how carefull ſhould we be to conſerue the eye, by which we ſee him who made the ſunne.

The third Sense reſtored in the Regeneration, is Smelling. All the garments of our Bridegroom ſmell of Myrrhe and Caſſia, but the virgins onely fee the ſauour of his oyntments, for which they runne after him, they ſmell in the Goſpel the ſauour of life; and therefore as the Eagle ſmelling the carrion a farre off, reſorts vnto it; ſo the Chriſtian ſenting liuely in the word of Chriſt Ieſus, ſees ſpeedily after him, aſcending after him in his affection, there where hee is, to wit, at the right hand of God in heauen.

But miſerable are the wicked, for they fauour onely thoſe things which are after the fleſh, like thoſe vncleane beaſts in the Law, which creep with all their foure vpon earth, ſenting nothing but dongue, the puddle being more pleaſant to ſuch filthy ſwine then the pearle. Woe be to them, for euen in the Goſpel of grace they ſmell no other thing but the ſauour of death.

The fourth is the Senſe of Taſting, by which the Chriſtian ſo taſtes the ſweetneſſe of Gods mercie,

mercy & the sauing grace of Christ in the Gospel, that it descends into his bowels to nourish him, and make him grow in godlinesse: where as the wicked, if at any time they taste thereof, yet they neuer digest it, the corruption of their nature being so strong in them, that it suffocates and choakes the seede of the word, so that it profits them not to saluation.

And the last is the sense of touching, which in effect is done by beleeuing, for, *tangere Christum est credere in Christum*, like as the rest of the senses are comprised in faith, that iustifies a supernaturall gift, which Adam in his innocencie had not, but in Christ is giuen vs, a most ample gift, for it not onely makes all things our owne in Christ, but makes vs all manner of waies to enioy Christ, it being most certaine, that by faith wee heare him, and discerne his voice, by faith we see him, by faith wee smell him, by faith we taste his sauing grace, and by faith we so touch him, that we draw vertue out of him.

In Nature, that which is the obiect of one sense, is not alway the obiect of another, as for example: a voice is heard by the eare, but is not seene by the eie, but in the Christian renewed by grace, that which is the obiect of any one sense, is also perceiued by all the rest.

And herein hath the Lord made his aboundant

G

loue

23

The fourth sense
restored in regeneration is tasting.

24

The fift sense is
touching.

*Aug. in Ioan.
trist, 16.*

How all these senses are comprehended in faith,

25

In the Christian
the obiect of one
sense, is the obiect
of all.

26

Gods great good-
ness, who by all
possible waies com-
municates himseife
vnto man.

27

No speech can giue
vnderstanding,
where sense is wan-
ting.

*Basil. exhort.
ad Bapti.*

28

As the beast know-
eth not the life of
the man naturall:
so the naturall man
knoweth not the
excellent life of the
Christian.

loue manifest vnto man; for looke what manner
of waies a man may enioy any thing that is
good, all those waies doth God communicate
himselfe to man, some good things we enioy by
seeing, and some by hearing, and some by ta-
sting; but the Lord not content to communi-
cate himseife vnto vs by hearing, doth also call
vs to see him, to smell him, to taste him, to touch
him, that so all manner of waies we may enioy
him: euerlasting praise therefore be vnto
him.

Againe, wee see that as in nature those things
which are learned by Sense, cannot be vnder-
stood of him who is destitute of Senses; what a-
uailes it to teach the harmonic of Musicke to
him that is without eares? or to discourse of the
comfortable light of the Sunne to him that is
without eyes? Can any eloquence so well ex-
presse the sweetnesse of hony, as it is felt by ta-
sting? *Sensus enim omni sermone est efficacior.*
But it is more impossible that they who are de-
stitute of these new and spirituall Senses should
vnderstand those things which concerne the
spirituall life.

Pitiful then is the ignorance of Naturalists,
euen of them who seeme to the world to be
most wise; for surely, as the bruite beast vnder-
stands nothing of the naturall life of man, and
knowes not how farre it excels that sensitiue life
by

by which it liues, and therfore desires not a better, because it knowes no better; so the naturall man knowes nothing of the excellencie of that spirituall life, which the Christian hath begun to liue here, and by which he shall liue for euer hereafter: and therefore being delighted with his owne miserable life, hath not so much as a desire of a better.

The Censure.

By these rules it is euident that all are not Christians indeed, who now vsurpe the Christian name.



CHAPTER III.

Of his New Foode.

The Lords Command.

Iesus Christ is the
true bread of life.

The folly of
worldlings who
seek life in other
things, neglecting
Christ.

A *Am, the bread of life, hee that comes to me shall not hunger, and he that beleemes in me shall not thirst, Ioh. 6. 35. Labour not for the meate, which perisheth, but for that which endureth to eternall life, which the Sonne of man shall giue you, Ioh 6.27. Wherefore doe ye lay out your siluer, and not for bread: and your labour without being satisfied? Emery one that thirsts come ye to the waters, and ye that haue no siluer, come, buy, and eate: come, I say, buy*

buy wine and milke without siluer, and without money. Harken diligently unto me, and ease that which is good, and let your soule delight in fastnesse: Encline your eares, and come to me, heare, and your soule shall liue, and I will make an euerlasting covenant with you, euen the sure mercies of Dauid. Esa. 55. 1. 2. 3.

The Christians Prayer for Grace to
obey this Command.

O Lord, ^a thou who of thine abundant mercie hast begotten me againe, ^b by the immortall seede of thy word, in the bosome of ^c Ierusalem thine owne spouse, and my mother, ^d graunt that I may sucke, and be satisfied with the breasts of her consolation, ^e that so thy louing kindnesse may come to me, O Lord, and thy salvation according to thy promise, ^f and mine heart may be comforted of thee my God in Christ, unto whom be praise, and glorie for euer.

^a 1. Pet. 1. 3.

^b 1. Pet. 1. 23.

^c Gal. 4. 26.

^d Esa. 66. 11. 13.

^e Psal. 119. 41.

^f Colos. 2. 2.

Another.

O Thou ^a whom my soule loneth, shew me where thou feedest. ^b Many say who will shew vs any good, but, O Lord, lift vp the light of thy countenance upon mee, so shall thou giue mee

^a Cant. 1. 6.

^b Psal. 4. 6. 7.

^c Cant. 2. 4. 5.

^d Iohn. 4. 14.

^e Iohn 4. 15.

^f Iohn. 6. 33.

^g Iohn. 6. 34.

^h Ephes. 3. 16.

ⁱ Psal. 119. 77.

more ioy of heart, then they haue when their wheat and their wine doe abound. ^c Bring me into thy wine-seller, stay me with thy figons, and comfort mee with thine apples. ^d I know O Lord, that he who drinks of the water which thou ginest him, shall neuer thirst any more, but it shall be in him a well of water springing up to euerlasting life; ^e Lord giue me of that water, that I may not thirst: ^f thou art that bread which came downe from heauen, and gines life to the world, ^g Lord euermore giue me of this bread, ^h that I may be strengthened in the inward man: ⁱ Let thy tender mercies come downe vnto me, that I may liue to thee my God for euer in Christ Iesus.

The Christians Practise of this command.

How the Christian
feedeth on Gods
word.

¶

In his Infancie.

2

When hee comes
to riper age.

HOW sweet are thy commandements to my mouth? yea more then hony vnto my mouth, *Psal.* 119. 103. The Law of thy mouth is better to me then thousands of gold and filuer, *Psal.* 119. 72. My delight shall be in thy commandements, which I haue loued, *vers.* 47. In mine infancie, as a new borne babe I desired the sincere milke of the word, that I might grow thereby, *1. Pet.* 2. afterward comming to age, I delight

delight in stronger meat, *Heb. 5. 14.* Having by custome my wits exercised to discerne both good and euill, *ibid.* and I know that when I shall be a perfect man; having attained to the measure of the age of the fulnesse of Christ, *Eph. 4. 13.* the Lord will giue mee to eate of his hidden Manna, *Renel. 2. 17.* he will satisfie mee with the fatnesse of his house, and giue mee drinke out of the riuers of his pleasures, *Psal. 36. 8.*

3
When he shall be a perfect man.

THE OBSERVATIONS.

IN the Law of *Moses*, euery creeping thing that creepeth vpon earth, and goeth on the breast, was an abomination, and it was not lawfull for Israel to eate thereof: this was to signifie, that no earthly thing can be a liuely food to nourish true Israelites to eternall life. The proper food of a Christian is Iesus Christ offered and presented to vs in the Word and Sacraments, receiued of vs by faith, digested by prayer; for which cause the Word is called our food by *S. Peter*, like as prayer is called our food by *Nazianzen*: *quod corpori cibus, hoc anima est oratio*, Looke what meat is to the body, that same is prayer to the soule.

1
No earthly thing can feed vs to eternall life.

2
Christ is the proper food of a christian; and how hee is offered and receiued.

Nazian. orat. 18
ad cines tregdantes.

Israel

3
The more we eate
of this foode, the
greater appetite
haue we to it.

4
How the word is
meate, milke, and
Manna.

Comforts of the
word cannot be at-
tained at the first.

5
Cursed are Papists
who with draw the
food of Gods word
from Gods people.

Israel was fed with Manna in the wildernesse, and they loathed it; it is not so with this bread, the more we eate of it, the more we desire it, so farre is it from working in vs a loathing, that it wakeneth in vs a new appetite, the more we eate of it, the more we desire to be further refreshed by it.

To the Christian in his infancie the word is milke, in his age it is stronger meate, and when he shall be perfected, it shall be to him as hid Manna. Let vs not therefore thinke at the first to attaine to those sweet and secret consolations which are locked vp, and lie hid in the word: three dayes did the people waite vpon Christ, before hee fed them with miraculous bread, and many dayes must wee waite vpon Christ, before that he feede vs with his mysticall Manna: But alas, wee are no lesse foolish then they, who knowing the place wherein a treasure is hid, giues ouer the seeking thereof, because the first day they did not finde it: except with hearing and reading, wee ioyne diligent meditation, prayer, and practise of Gods word, we cannot attaine to the comforts contained in it.

Salomon sayth, that the people will curse him who withdrawes the corne, but more iustly deserue they to be cursed, who by a more sacrilegious tyrannie withdraw the bread of life from

from the people of God. As the enuious Philistims closed the fountaines of water which *Isaac* had digged for his familie; so the hatefull Papists stop from Gods people, the wholesome fountaines of liuely Waters, which God in his Word hath opened for their refreshment.

They pretend that the Scripture is obscure. But is it so obscure in some places, that it is not plaine in others? Or is it reason, that because strong meat is hurtfull to Infants, therefore no milke shall be giuen them? *Gregory* the great, compareth the Scripture vnto water, which in some place is so shallow, that a Lamb may goe through; in other parts so deepe, that an Elephant may swimme in it. And to the same purpose, he saith againe, that some part of the Scripture is like vnto bread, which must first be cut and broken before that conueniently wee can eate it: such is the Scripture which without help we cannot vnderstand. Other parts of it againe, are like vnto drinke, that is more easily receiued.

As the word is the seede of our new birth; so is it the food whereupon wee are nourished when wee are borne, that we may grow vp by it to euerlasting life.

Euery creature by instinct of Nature seekes nourishment, and increase of life, where it got the beginning: the beasts of the field, such as

H

the

6

The Scripture is not so obscure in some places, that it is not plaine in others.

Gregor. Moral. lib. 1.

Ibid.

7

How the word is both the seed of our birth, and food of our life.

8

How all creatures seek the increase and perfection of

their life there,
where they got
the beginning, and
that by instinct of
Nature.

the tender silly Lambes, so soone as they are procreated, doe turne them toward the breast of their mother, seeking the encrease of life there, where they got the beginning. The fowles of the ayre so soone as they are hatched and brought out of the shell, gather themselues vnder the wings of their Damme, seeking nourishment to their life there, where they got the beginning. The Plants of the earth, so soone as receiuing sap from their mother, they begin to spring vpward, so soone doe they shoot their rootes downewards into her bosome, seeking continuance of life there, where they got the beginning. And the same is also to be seene in the fishes of the sea.

9
The same also doth
hold true in the
Christian by in-
stinct of grace.

Like as this by the instinct of Nature holds true in the Creature, so is it also by instinct of Grace, true in the Christian: for so soone as he is borne of the immortall seed of Gods word, he turneth himselfe toward the same word, seeking the increase and perfection of his life there, where hee got the beginning. For it is most certaine, that to whom soeuer the Word becomes a seed of regeneration, to them also it becomes a spirituall food, after which they hunger and thirst, that they may be nourished thereby to eternall life.

As for them therefore who delight not in the Word of God, esteeming it a wearinesse to them

OF A CHRISTIAN.

35

them to heare it; let them excuse it as they will, the true cause is, that the Word was neuer vn- to them, the seed of their regeneration: they are yet in the state of Nature, and most feare- full is the recompence of their error: for as they delight not in Gods Word, so hath God declared, that he hath no pleasure nor delight in them.

The Censure.

And by these rules it is euident that all haue not the Christians disposition, who now vsurpe the Christian name.

10

They who delight not in the Word, declare that they were neuer begot- ten by it to a new life.

Malach. 2. 10. 13.

H 2

CHAP.



CHAPTER IIII.

Of his New Growth.

The Lords Command.

Lively members of
Christs mysticall
body grow conti-
nually till they
come to perfection.



Follow truth in loue, and in
all things grow up in him
who is the head, Christ Je-
sus, by whom all the body
being coupled and knit to-
gether by euery ioynt, for
the furniture therof (accor-
ding to the effectual power which is in the measure
of euery part) receiweth increase of the body vnto
the edefying of it selfe in loue. Ephes. 4. 15. 16.
Cleanse yee therefore also your selues from all fil-
thynesse of the flesh and Spirit, and grow up vnto
full holynesse in the feare of God. 2 Cor. 7. 1.

The

The Christians Prayer for Grace to
obey this Command.

O Lord ^a who perfectest every worke which thou beginnest, bring forward I beseech thee in me this worke of my regeneration, ^b Stablish O God that which thou hast wrought in me, that I may grow daily in grace, till I be perfected. ^c Alas, Lord, my corruption hath in such sort choaked the seede of thy word, that it is scarce sprung up to the blade, which after so long planting and watering, should haue brought out long ere now the ripe fruit of godlinesse: ^d where in regard of the time, I ought to haue beene a teacher of others, I am yet alas but a babe, ^e inexperienced in the word of righteousness. Lord saue me from that curse of the wicked, ^f that I should waxe worse and worse, let ^g me not end in the flsh, when I haue begun in the spirit: Punish not my former sinnes with a barren heart, that I should be like that accursed earth, ^h which beares nothing but thornes and briars, ⁱ these are the fruits of the flesh, which ^k grieues thy spirit, but as a lively member of Christs body, quickned by his spirit, ^l I may encrease with the encreasings of God,

H 3

and

^a Phil. 1. 6.^b Psal. 62.^c Luke. 8.^d Heb. 5. 12.^e Heb. 5. 13.^f 2. Tim. 3. 13.^g Gal. 3. 3.^h Heb. 6. 8.ⁱ Gal. 5.^k Eph. 4. 30.^l Colof. 2. 19.

and be daily filled with the fruites of righteousness, which are to the praise and glory of thy name, through Iesus Christ.

The Christians Practise of
this Command.

The Christian
grows in light
and strength.

It is a shame for
professors to be al-
waies children in
vnderstanding.

THE light of the righteous shines more and more vnto the perfect day, *Pro. 4. 18.* and hee goes from strength to strength, till hee appeare before God in Sion, *Psal. 84. 7.* When I was a childe, I spake as a childe, I vnderstood as a childe, and thought as a childe, *1. Cor. 13. 11.* But as I grow in grace, and in the knowledge of our Lord Iesus, *2. Pet. 3. 18.* I put childish things from mee, *1. Cor. 13.* And now I giue all diligence to ioyne vertue with faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse, loue, *2. Pet. 1. 5.* Thus being knit to the head by ioynts and bands, I encrease with the encreasings of God, *Coloss. 2. 19.* fruitfull in all good works, and encreasing in the knowledge of God, *Coloss. 1. 10.* till at length

length I become a perfect man in Christ Iesus.
Eph. 4.13.

THE OBSERVATIONS.

WHAT the inclination of a childe is, cannot well be knowne in his infancie, but with time as he growes, his disposition is more and more manifested, therefore doe wee first speake of the Christians growth, before wee come to speake of his manners.

Growth in grace and godlinesse, is an inseparable consequent of spirituall life. *Elijah* fed by God, walked in the strength of that bread forty dayes: but the Christian being nourished, as is said before, doth walke all his dayes in the strength thereof, making a daily progresse in godlinesse, till at last he become a perfect man.

The blessing pronounced by the Lord vpon man in the first creation, was this, *Encrease and multiply*: and the blessing pronounced vpon man in the second creation, is this, *Grow in grace and knowledge*. The Christians being as trees of righteousness, and planting of the Lord, in whom he will cause righteousness to grow for his owne glory. Seeing we see that the first
stands

1
The Christians growth why entreated of in this place.

2
Growth an inseparable consequent of life.

3
Gods blessing both in the first and second creation, is never ineffectuall. *Esa. 61.3.11.*

He is not blessed of God, that growes not in godlinesse.

4
For growth is a
grace promised vn-
der the kingdome
of Christ.

5
The growth of a
Christian compa-
red to the growth
of a childe vnto an
olde man.

6
Compared second-
ly to the progresse
made by a trauai-
ler.

stands effectuell vnto this day, shall we thinke that the second can be ineffectuell? No indeed, he is not blessed of the Lord, who growes not in grace.

For it is promised vnder Christs kingdome, *Esa*, 55. 13. that the Firre should grow in place of the thorne, and the Myrrhe tree should grow in place of the Nettle, that is, the seede of grace should spring vp in that heart, wherein the root of bitternesse had budded before. And except we finde this change wrought in vs, we cannot as yet say that we are translated into the kingdome of Christ.

The growth of a Christian is expressed in holy Scripture by sundry similitudes: first hee is compared to a childe that growes till hee become a man. It is thought strange to see a man of many yeares, who yet in stature, strength, and wit, went neuer beyond the measure of a childe, such a one is counted for a monster, and truly no better is the carelesse Christian, who after so many yeares profession, growes not in grace nor knowledge, but still remaines a childe in vnderstanding.

Secondly, he is compared to a trauailer that bides not alway in one place, but euery day cuts off some peece of his way, which he leaues behinde him, and drawes daily neerer and neerer to the end proposed to him, and at last comes
to

to it: so the Christian forgetting that which is behinde, endeuors himselfe to that which is before, following hard towards the marke, for the prize of the high calling of God in Christ Iesus. *Phil.* 3. 13.

But the wicked, *ambulant in circuitu*, they still goe on in a compasse, walking round about in the circle of their sinnes, from one to another, and returning backe againe to the same, like the blinded horse, who labours and drawes about the Mill continually, but at euening is in the same place, wherein he was in the morning. So they being borne in sinne, goe about in sin, like blinded captiues of Sathan, hauing no other refreshment, but to exchange one sinne with another, and at last they die in their sinnes, for whom it had beene good that they had neuer beene borne.

Thirdly, his growth is compared to the growth of a tree, which being planted by the riuers of waters, hath abundance of moisture and sappe, and bringeth out fruit continually, *Psal.* 1. specially to the Palme tree, which all seasons of the yeare is both flourishings and fruitfull, as Naturalists write of it.

Fourthly, it is expressed by the growth of Cornes in the fields, which as saith our Saviour: *Mark.* 4. first, spring vp to the blade: secondly, haue eares; and then bring out ripe
I cornes,

7

The miserable similitude of the wicked, in which they labour continually without making either progresse or profit.

8

The growth of a Christian compared thirdly to the growth of a tree.

9

Compared fourthly to the growth of cornes in the fields.

10

Compared fiftly to the rising of the Sunne till the noon day.

11

And last to the light of the golden candlestick continually supplied by Oyle.

Zach. 4. 2.

12

This is not so to be vnderstood as if the Christian were not subiect to falles and diseases.

comes, so doth the Christian by degrees grow to his perfection.

And fiftly the Christians growth is expressed by the rising and ascending of the Sunne, which encreaseth and shineth more and more to the noone-tide of the day. For as for a declining time, or an euening, wherein his light should die out, the Christian by the grace of God shall neuer know it, for he that illuminateth him is that bright and excellent *Sunne of righteousness*, who is euer gloriously rising, and neuer declining nor going downe.

Last of all, hee is compared to a burning Lampe, *Luke 12.* or to that golden candlestick whereunto through the seauen pipes of gold, Oyle is carried continually from the two Oliues that stand before the ruler of the world, *Zach. 4. 2.* whereof it comes to passe, that his light can neuer faile.

Which yet is not so to be vnderstood as though the Christian were not subiect to his owne fainting, falling, and dwining diseases, for he hath his owne Winter and Summer, falling and rising, decaying and renewing. But it is sure that by these same temporall falles and decayes his growth is the more aduanced, in as much as they worke in him a greater hatred of his sinnefull corruption, and a more earnest desire of Grace, by which he may stand. *Minime vero bonus*

bonus est, qui melior non vult fieri, but truely he is not good who hath not a feruent desire to be better.

Yet is it not possible that he can vtterly decay, and finally fall away, and that because hee beares not the root, but the root beares him. Where other Parents beare their Children no longer then during the time of their Infancie, that is the Lords praise that he beares his children to their old age, *Esay 46. 4.* Whereof it comes to passe that they who are planted in the courts of the Lord, flourish euē in their old age. *Psal. 92. 13.* Wee will therefore reioyce in our God, for it is he who keepes our soules in life.

But cursed are the wicked, who instead of growing proceed from euill to worse: or if at any time they make a shew of godlinesse, it is like the growth of Corne on the tops of houses; or like the seede springing out of stony ground, which hath an apparant growth for the time, but euāishes quickly, because it hath no root.

Surely as the fall of the leafe is a token of Winter approaching: so the falling away of the wicked in this life, is a foretoken of that endlesse winter of fearefull wrath, which from God is to come vpon them.

A double curse of God is vpon them: for in this life their present barrenness is plagued with snall sterilitie: and their state full rightly

Bern. epist. 91.

13
Yet is it not possible that the Christian can fall finally.

14
The growth in the shew of godlinesse made by the wicked what it is like.

15
Falling away of the wicked foreshewes a Winter of Wrath to come vpon them

16

The barraine hearts
of the wicked are
plagued in this life
with final sterilitie.

Heb. 6.

17

And in the life to
come with endlesse
and remedlesse
searcitie.

Reuel. 18.

O most vnhappy
condition !

Reuel. 18. 23.

18

A warning to car-
nall Professors.

Reuel. 2. 4.

being shadowed in that Figge tree, which be-
cause it had no fruit to giue our Sauour when
he required it, was cursed with this curse: *ne-
uer fruit any more grow vpon thee.* Oh that
wicked men would consider this, that a bar-
raine heart, which can bring forth no good
fruit, is a fearefull curse of God, being like
vnto that earth, which after labour beareth
nothing but Thornes and Bryars, whose end is
burning !

But the other is worse, for in the life to
come a remedlesse scarcitie of all good things
shall come vpon them : which like vnto those
seauen yeares of famine in Egypt, eating vp
the seauen yeares of plentie, shall deuour all
the apples of their former worme-eaten plea-
sures; all fat and excellent things shall then de-
part from them; the earth shall giue them none
of her encrease; the water shall not lend them
out of her treasures so much as a drop to coole
them: the light of the Sunne shall not com-
fort them; yea, the light of a candle shall not
shine vnto them, because they despised the light
of the Lord, and rendred no fruit vnto him in
all the time of their life.

And now the great number of Professors,
who stand like fruitlesse trees in the Lords Vine-
yard, who in stead of growing, decay, hauing
lost their first zeale with the Church of Ephesus,
looking

looking backe to Sodome with the wife of *Lot*; longing againe for the Onyons and flesh-pots of Egypt with the carnall Israelites; returning like dogges to their vomit, and so ending in the flesh where they made a shew of beginning in the spirit, euidently proues,

The Censure.

That all haue not the Christians disposition; who now vsurpe the Christian name.

Gen. 19.

Numb. 15.

1 Pet. 2. 22.

Galat. 3. 3.



CHAPTER V.

Of his New Apparrell.

The Lords Command concerning it.

Mans miserable nakednesse by nature.



How art miserable, and naked by nature, and knowest it not : Reuel. 3. 18. I counsell thee, come and buy from me white rayment, that thy filthy nakednesse doe not appeare. verse. 18. If thou wilt hearken to my wisdom, and hide my commandments within thee, PROU. 2. 1. I will spread my skirts ouer thee, and couer thy nakednesse. Ezech. 16. 8.

Put

Put ye therefore on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof: Rom. 13. 14. But as the elect of God, holy, and beloved, put on tender mercy, kindnesse, humblenesse of minde, meeknesse and long suffering: Col. 3. 12. and above all things, put ye on Loue. Col. 3. 14. Finally, be strong in the Lord, and put on the whole armour of God, that yee may be able to stand against the assaults of the diuell. Eph. 6. 10. 11.

The Christians Prayer for Grace to obey this Command.

O Lord,^a who giuest all health and grace to thy people,^b take from me I beseech thee, the filthy garments of sinne, shame, and confusion,^c wherewith I was conceived and borne,^d and cloth mee with thy righteousnesse and saluation: ^e giue me that marriage garment, whereby I may haue place at thy banquetting table,^f and get inheritance among them, who are sanctified by faith in Christ Iesus.

What garments make the christian honourable in the eyes of God.

^a Psal. 29.

^b Psal. 35. 26.

^c Psal. 51.

^d Psal. 132. 9. 16.

^e Mat. 22. 12.

^f Acts. 20. 32.

The Christians Practise of
this Command.

How the Christian
is first clothed with
Christs imputed
righteousnesse for
Iustification.

Secondly, how hee
is clothed with in-
herent righteous-
nesse for sanctifica-
tion.

Thirdly, with the
whole complete
armour the severall
pieces whereof are
reckoned vp.

THE Lord hath taken from me my filthy garments, and clothed me with change of rayment: *Zach. 3. 4.* hee hath giuen me the Lord Iesus to be my righteousness: *1. Cor. 1.* him haue I put on, and am baptised in him: *Gal. 3. 27.* I haue cast away the workes of darkness, and walke honestly as in the day: *Rom. 13.* clothed with a garment (not party-coloured as *Iosephs* was, but compact of many vertues) tender mercy, kindnesse, humblenesse of mind, meeknesse, and long suffering: *Col. 3. 12.* Iudgement is a crowne to my head, I haue put on Iustice, and it hath couered me: *Iob. 29. 14.* I haue also put on loue, *1. Thes. 5. 8.* and haue decked the hid man of my heart with a meeke and quiet Spirit: *1. Pet. 3. 4.* these are excellent ornaments which God hath giuen me. *Ezech. 16. 7.* About them all, I haue put on the whole complete armour, *Eph. 6.* euen the armour of light, *Rom. 13.* the armour of righteousness, *2. Cor. 6. 7.* the armour of God. *Eph. 6.* The hope of
saluation

saluation is my helmet, Righteousnesse is my breast-plate, Veritie my girdle, Faith is my Bucklar, and my feet are shod with the preparation of the Gospell of peace. And the Lord hath put into mine hands the shield of saluation, *Psal.* 18. 35. the sword of the Spirit, which is the word of God. *Eph.* 6. and the sling of Prayer. *Eph.* 6. Thus am I forced to walke armed continually because of mine Aduersarie: for my life on earth is a warre-fare, *Iob.* 7. 1. and as the good souldier of Iesus Christ, *2.Tim.* 2. 3. I must fight against principalities, powers, and spirituall wickednesse. *Eph.* 6. And I am sure that when the weeke of my warre-fare shall end, then shall appeare the day of my refreshment, *Acts.* 3. 20. my euerlasting Sabboth, and my marriage day with the Lambe: *Reuel.* 19. 7. then shall I be thoroughly couered with white rayment: *Reuel.* 3. 5. then shall this mortall put on immortalitie, and this corruptible incorruptibilitie. *1.Cor.* 15. The Lord shall cloth me with broydred worke, a frontlet on my face, earrings in mine eares, a chaine about my neck, and bracelets on my hands, and hee shall put a crowne vpon my head. *Ezech.* 16. Yea, the Lord himselfe shall be vnto me a crowne of glory, and Diademe of beautie: *Esay.* 62. thus will hee decke mee like a Bride attyred with Iewels, *Esay.* 61. 10. and as a chaste

K

spouse

Why the Christian
must alway walke
in his armour.

Fourthly, how he
shall be clothed
with a glorious
garment when his
Sabboth comes.

spouse, to be presented to my immortall Husband the Lord Iesus. 2. Cor. 11.

THE OBSERVATIONS.

1
The Christians
four suites of
apparelle severally
considered.

2
The garment of
imputed righteousness
defends him
from Gods wrath.

THE Christian yee see hath foure suites of Apparrell; three whereof hee puts on ordinarily in this life, the fourth is his holy dayes garment: for when the weeke of his warfare is ended, and the Sabboth comes, which is the day of the consummation of his marriage with Christ, after which shall neuer come a night; then shall his Father cause his best robe to be brought out, and shall couer him with it.

His first garment is the garment of Christs righteousness, which on the part of God being imputed to him, that is, by the free gift of God, giuen to be his owne; and on his part, receiued by faith, and couered therewith, defends him against the stormy and consuming wrath of God.

By this righteousness of Christ is not vnderstood that holiness of his diuine nature, which
is

is incommunicable, neyther that righteousness of his humane Nature, consisting in a perfect obseruance of the Law Morall, which hee neuer transgressed in thought, word, nor deed, and by vertue whereof Christ the man was sufficiently able to inherit life by the condition of the couenant of worke: *Doe this and liue.*

But that righteousness which hee as our Mediator, by fulfilling that singular Law of a Redeemer, hath acquired and purchased, that hee might communicate it to his brethren, for their saluation, who had none of their owne by which they could be saued.

For this singular law of a Redeemer, which was neuer imposed to man, nor Angell, but onely to Iesus Christ, required that he should loue God and his brethren in such sort, as to beare in his owne body the punishment of their finnes, and satisfie the iustice of God to the vttermost for them, that so the praise both of Iustice and Mercy might be reserved vnto God.

If all *Adams* posteritie had perished in sin, where should haue beene the praise of Gods mercy? and if their sinne had not beene punished, where should haue beene the praise of his iustice? but the Lord Iesus hath vindicated the glory of both.

3
By this righteousness is neither vnderstood the hallesse of his diuine nor humane nature.

4
But that acquired righteousness which he purchased by suffering.

5
Of the singular law of a Redeemer imposed vpon Christ.

6
How the praise both of Gods mercy and iustice is preserved by Christ.

7

How Christ hath fulfilled that singular Law of a Redeemer, to purchase vs a righteousness by which we might be saved.

8

This righteousness is perfect, and couers all our filthy nakednesse.

9

How by it, wee are not onely pardoned of euill, but also blessed with all good.

For this law of a Redeemer, found out by the meruailous wisdom of God, as the Lord Iesus did willingly accept it for the loue hee bare to the glory of his Father, and saluation of his brethren, so hath hee perfectly fulfilled it. In his blessed body hee bare our finnes on the cursed tree; the chastisement of our peace was laid vpon him, hee hath satisfied the lustice of his Father, and so hath purchased a righteousness, not for himselfe, hee needed it not, but that as I said, hee might communicate it to his brethren.

And this garment of righteousness, is so perfect that it couers all our nakednesse from head to foot, both of the Soule and Body, for in both he suffered. His blessed head was crowned with thornes, that hee might satisfy for the proud imaginations of our braine: His hands and feet, which neuer offended, were pierced with Nayles, that hee might satisfy for the vnrighteous deedes wee haue done with our hands and feet, and so of the rest of his sufferings.

As *Iacob* couered with the garment of his elder brother got the blessing, so wee couered with the sweet smelling garment of our elder Brother the Lord Iesus, are acceptable to God, for in him the Father is well pleased.

The second garment which vnder this the Christian puts on, is the garment of sanctification,

cation, compact as wee said of many vertues, both these at one instant are giuen to the Christian, the one defends him from the wrath of God, the other sanctifieth and reformeth corrupted Nature.

Other garments may couer the nakednesse, and filthie sores of the bodie, but cannot cure them. This garment both couers and cures our filthy nakednes: it turnes our sicknes into health: our darknesse into light: for whosoever puts on the Lord Iesus for his righteousness to iustification, puts him on also for holinesse to sanctification; so full of Grace and Vertue is the Lord Iesus, that not onely by the merit of his sufferings doth hee pacifie the wrath of God towards all them in whom hee is, but also by his vertue sanctifieth them, by creating a new minde and a new heart in them, hee maketh them new creatures.

The third is, a suite of complete armour, most necessarie for the Christian, for Sathan enuying this new happinesse of man, endeouours continually to defile, or rent in pieces our garment of holinesse: sometime hee assaults our Patience: sometime our Temperance, &c. so that it is not possible for the Christian to keepe vniolated the seuerall pieces of his holy garment, vnlesse hee put on the whole complete armour of God.

10

Of the garment of inherent righteousness, wrought in vs by Christ.

11

For Christ as hee couers our nakednesse, so hee cures our diseases.

12

This garment of holinesse cannot be kept without the whole complete armour.

13

Why this armour
is called the ar-
mour of God.

14

Wee must not fight
with our enemies
by such armour as
they vse against
vs.

15

As *Dauid* fought
with *Goliath* with
armour far vnlike
to his.

16

So must we over-
come euill in the
wicked by good.

17

Of his garment in
the life to come.

The seuerall pieces of armour, requisite to
preserue the seuerall graces of the Spirit, are
set downe, *Ephes. 6.* called there the armour
of God, both because it is that God furnisheth
vs with them, and also because no other then
these can serue vs in the spirituall warre-fare.

For in the bodily war-fare, men common-
ly doe resist their aduersaries by such weapons
as their enemies doe impugne them with all :
but in the spirituall, if wee fight against Sa-
than in his Instruments, with such weapons as
they vse in fighting against vs, the aduersarie
shall easily ouercome vs.

And therefore as *Dauid* cast from him the
armour of *Saul*, and tooke him to weapons
farre vnlike those that *Goliath* brought against
him : so must wee, when wee goe out in the
name of God against that vncleane vncircum-
cised Philistim, cast from vs carnall weapons,
and take vs to the armour of God, if we would
be sure of victory.

That is, wee must not render euill for euill,
nor rebuke for rebuke; but if our enemies
curse vs, let vs blesse them; if they persecute vs,
let vs pray for them, that so we may overcome
euill with good.

The last garment is his Sabbath dayes
garment, which in this life is not put vpon
him, but is kept in his Fathers Treasure till
his

his warre-fare be ended, then shall he be decked with all those excellent ornaments, whereof we haue spoken.

The Censure.

But the want of these garments prometh that all are not Christians indeed, who now vsurpe the Christian name.

CHAP.





CHAPTER VI.

Of his New Names.

Many honourable
stiles given by God
to the Christian.



He Christian being born
again, as we haue said,
is aduanced by the Lord
with many honourable
stiles in holy Scripture:
for he is called, *The Son
of God*, 1. Ioh. 3. *the heire
of God*, Rom. 8. *Christs
brother*, Iohn. 20. *Christs fellow-heyre*, Rom. 8.
a spirituall man who discerneth all things. 1. Cor.
2. 15. *a new creature*. 2. Cor. 5. *a free-man* Ioh. 8.
a holy man, 2. Cor. 6. *a Citizen with the Saints
and Burges of heauenly Ierusalem*, Ephes. 2. 19.
the Lords domestique or household man, Eph. 2.
the Lords annoynted, 1. Iohn. 3. *a branch of a
wilde*

wilde Olive, contrary to nature, ingrafted into the right Olive, Rom. 11. 14. an Israelite in whom there is no guile, Ioh. 1. one of the congregation of the first borne, Heb. 12. 23. one of Gods peculiar people. 1 Pet. 2. 9. a member of Christ, 1 Cor. 6. the Temple of the holy Ghost, 1 Cor. 6. a royall Priest, 1 Pet. 2. 9. the elect man of God, Col. 3. 12. a vessell of mercie, Rom. 9. a childe of the marriage Chamber, Mat. 9. an excellent one, Psal. 16. 3.

The Christians Prayer for Grace to answere these Names.

O Lord, ^awho promised that thy Children should be called with a new Name which the mouth of the Lord should name, ^band according thereto hast put thy name upon thy Children, ^cand confirme I beseech thee all this great goodnesse which thou hast spoken to thy servant: let it please thee to blesse mee, and I shall be blessed, ^dteach me to chuse that which pleaseth thee, and to take hold of thy covenant, ^ethat thy name may be sanctified in me, ^fand I may walke worthy of my heavenly vocation, ^gso shalt thou fully performe to me thy promise, and giue mee that everlasting name which shall

L

neuer

^a Esay. 63. 1.

^b Nomb. 6. 27.

^c 1 Chro. 17. 23.

^d Esay. 56. 4.

^e Esay. 29. 23.

^f Ephes. 4. 1.

^g Esay. 56. 5.

neuer be put out, and thy name shall be stable and magnified for euer, praise, and honour, and glory without end appertayning to thee.

THE OBSERVATIONS.

1
The dignitie of a Christian far above the dignitie of *Adam* appeareth in his new names.

2
For Gods giues no vaine stiles, but with the name he giues the matter answerable to it.

THE first man being blessed of God, in the day wherein hee was created had his name called *Adam*, to remember him that hee was taken from the dust, but now higher stiles and names are giuen by God to the Christian, to declare that high honour and dignitie whereunto by Christ hee is aduanced in this his new Creation.

For albeit it be customable among men to vsurpe stiles which do far surmount their estate, for there hee that is a vessell of dishonour oftentimes is named honourable, and many slaues of Sathan goe vnder the name of great Lords. Yet is it not so with God, for to whom soeuer hee giues a name, to them also hee giues the thing signified by that name.

In the eyes of worldlings a Christian is despised and accounted but the offskowring of the earth

earth, the cause of this contempt is their ignorance, they see the earthen vessell but know not the treasure which is within it, or else for loue of the treasure, they would imbrace the vessell.

But against this contempt of men wee haue to set that honourable estimation which God hath of a Christian: for the high and honourable stiles which Gods giues him, testifie, that in the Lords account the Christian is an high and honourable person.

Againe the manifold names which are giuen him, declare that it is not one grace onely, but manifold graces of God, which must concurre to make vp a Christian, and this doth teach vs, that it is not so easie a thing to be a Christian, as commonly is supposed.

Last of all, the honourable stiles giuen the Christian, admonish him to walke worthy of his calling, that he may answere the names which God hath giuen him: since hee is the free-man of God, the brother and the member of Christ, why shall he abase himselfe to the seruitude of Sathan and sinne?

The Censure.

But now the contrary conuersation of many, proues, that all haue not the Christians disposition, who now vsurpe the Christian name.

3
A Christian is despised of worldlings and why.

4
But he is honourable in Gods estimation.

5
Many graces must concurre to make a Christian.

6
The Christian by his names is admonished of his duty.



THE SECOND PART:
WHEREIN IS DISCRIBED
THE DISPOSITION OF HIS
INWARD MAN.

CHAPTER. I.

Of his Inward Man.

The Lords Command.

With what care a
Christian should
keepe his heart.



MAN looketh to the out-
ward appearance, 1. Sam.
16. 7. but I am the Lord
who searcheth the hearts
and the reynes: Iere. 11.
20. therefore my Sonne
keepe thine heart with all
diligence, Prou. 4. 23. wash it from thy wicked-
nesse, Ierem. 4. and giue it vnto mee. Pro. 23. 26.
Let

Let the hid man of the heart be uncorrupt, 1. Pet. 3. 4. and keepe thy selfe in thy spirit, Malach. 2. 15. Cast off concerning the conuersation in time past, which is corrupted, and put on the new which after God is created in righteousness, and true holinesse. Eph. 4. 22.

The Christians Prayer for Grace to
obay this Command.

O Lord my God, ^a I know that thou tryest the heart, and hast pleasure in righteousness, and that the ^b man is blessed in whose heart are thy wayes, ^c therefore O Lord, take away from mee the stony heart, and giue me a heart of flesh, put a new spirit into my bowels: ^d let neuer mine heart be diuided from thee O my God, ^e but let it be upright in thy statutes, ^f and faithfull before thee: ^g knit it to thee, that I may feare thy Name, ^h so shall I neuer be ashamed.

^a 1. Chron. 29.

^b Psal. 84. 5.

^c Ezech. 11. 19.

^d Hof. 10. 2.

^e Psal. 119. 80.

^f Nehem. 9. 8.

^g Psal. 86. 11.

^h Psal. 119. 80.

Another.

* Heb. 13. 20.

b Ephes. 2. 16.

c 1. Thes. 5. 13.

O Lord my God ^a who brought againe from the dead, our Lord Iesus, the great Shepheard of the sheepe, through the bloud of the euerlasting covenant, worke I beseech thee, that which is pleasant in thy sight, ^b and grant according to the riches of thy grace, that I may be strengthened by the spirit in the inward man, that Christ may dwell in mine heart by faith, ^c and so my whole Spirit, soule and body, may be kept blamelesse to the comming of the Lord Iesus, to whom be praise and glory for euer.

The Christians Practise of
this Command.

How the Christian
answers the com-
mandements of
God.

I Haue prepared mine heart to seeke the Law
of the Lord, and to doe it: *Ezra. 7. 10.* I
will not regard wickednesse in mine heart:
Psal. 66. 18.

Pfal. 66. 18. for I haue set the Lord as a seale on my heart, and signet on my arme. *Cant.* 8. 6. My heart abhorres all labour that is wrought vnder the Sunne, *Eccles.* 2. 20. onely I delight in the Law of God as concerning the inward Man. *Rom.* 7. When the Lord saith to me, seeke yee my face, my heart answereth, O Lord, I will seeke thy face. *Pfal.* 27. My heart is purified in obaying the truth, *1. Pet.* 1. 22. and it shall cleaue to the Lord without separation. *1. Cor.* 7. 35.

THE OBSERVATIONS.

THE Christian sojourning in the body consisteth of an outward Man, and an inward, eyther of them hauing their owne kinde of life, senses, actions and operations of so contrary qualities, that as saith the Apostle, when the one is decaying, the other is renuing. By the one, he walkes among men, and hath his conuersation honest in the world, by the other hee walkes with God as *Henoch* did, and hath his conuersation in heauen.

In all his outward behauiour hee sheweth
himselfe

I
How in the Christian man there are two men.

2

The Christian is
holy both without
and within.

3

Carnall Christians
compared to pain-
ted Sepulchers.

4

They are not like
Nathaniel, but like
Simon Magus.

Iohn. 1. 47.

Acts. 8.

himselfe an example of godlinesse: so that even in his countenance, gesture and language hee carries a print of godlinesse, as the high Priest had grauen on his fore-head *holines to the Lord*: but his chiefe care is to deck the hid Man of the heart, which before God is a thing much set by.

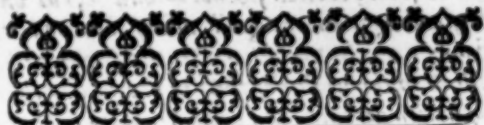
But in this age many carry the name of Christians, who neuer knew what this inward Man is, and farre lesse hath felt the power of his spiritual life; they are not the holy temples of God, which should be more beautifull within then without, as was Ieruselems Temple, but are painted sepulchers, pleasant without, full of rottennesse within, hauing the faces of men, and the hearts of beasts.

If the Lord Iesus, whose eyes are like fire, and who with one looke can see them both within, and without, come to iudge them, hee will not giue sentence of them as hee did of *Nathaniel*, *Behold an Israelitie in whom there is no guile*, but will charge them with that which *Simon Peter* said to *Simon Magus*, *I see that thou art in the gall of bitternesse and band of iniquitie, and that thy heart is not right in the sight of God*.

The Censure.

And hereby also it may be knowne that all haue not the Christians disposition, who now vsurpe the Christian name.

CHAP.



CHAPTER II.

Of his New Minde.

The Lords Command.



THE light of the body is the eye, if the eye be single, the whole body shall be light, but if thine eye be wicked, then all the body shall be darke: wherefore if the light that is in thee be darknesse, how great is the darknesse. Math. 6. 22. Take heed then that the light which is in you be not darknesse: Luke. 11. 35. for yee are the children of light, therefore sleepe not as others doe, but watch,
M and

Three singular ornaments of the minde of the new Man.

I
The first is light.

and be sober, 1. Thes. 5. 6. not as vnwise, but vnderstanding what the good will of the Lord is. Ephe. 5. 17. Not as other Gentiles, who walke still on in the vanitie of their minde, hauing their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them: Ephe. 4. 17. but be yee changed by the renewing of your minde, that yee may proue what is the good and acceptable will of God, Rom. 12. wise in: that which is good, simple as concerning euill. Rom. 16. 19.

2
The second is hum-
bleness.

But be not wise in your selues, neyther high minded. Rom. 12. 16. If any man thinks that hee knowes any thing, the same knowes nothing as he ought, 1. Cor. 8. 2. An high mind goes before a fall: Prou. 29. 23. Neyther will the Lord regard any that are wise in their owne conceit, Iob. 37. 24. but pronounceth a woe against them. Esay. 5. 21. Let therefore the same minde be in you which was in Iesus Christ, who being in the forme of God, thought it no robberie to be equall with God, but made himselfe of no reputation, and was found in shape, as a seruant. Philip. 2. Deek yee also your selues in lowlinesse of minde, 1. Pet. 5. 5. that yee may walke worthy of the calling whereunto yee are called, with all humbleness of minde. Ephe. 4.

3
The third is holi-
nesse.

Furthermore thinke of those things which are of good report, are which and true, honest, iust, pure,

pure, pertaining to loue. Philip. 4. 8. Let there not be in your heart a wicked thought: Deut. 15. 9. for many minde earthly things, whose God is their belly, and whose glory is their shame. Philip. 3. 19. But vnto him who doth thinke on good things, shall be mercy and truth. Prou. 14. 22.

The Christians Prayer for Grace to
obay this Command.

O Lord,^a I am a man void of Counsell, neither is there any vnderstanding in me, I am^b not sufficient of my selfe, so much as to thinke a good thought, but my sufficiency is of thee: ^c for thou Lord dost giue wisdom, and out of thy mouth comes knowledge and vnderstanding: thou^d art he who puttest wisdom into the reynes, and ^e giuest vnderstanding to them, who haue erred in spirit: I therefore pray thee, ^f O Lord, if I haue found fauour in thy sight, shew me thy way, that I may know thee, & thy hands haue made me, and fashioned me, Lord giue me vnderstanding, that I may learne thy commandements: ^h lighten my darknesse, ⁱ that being filled with

M 2 the

^a Deut. 33.

^b 1. Cor. 3. 18

^c Prou. 16.

^d Job. 38. 36.

^e Esay. 29. 24.

^f Exod. 33. 13.

^g Psal. 119.

^h Psal. 18. 28.

ⁱ Colof. 1. 9.

* Eſay. 2. 5.

† Heb. 13.

*the knowledge of thy will, * I may walke in thy light, † ſtudying alwayes to doe that which is good and pleaſant in thy ſight, through Ieſus Chriſt.*

Another.

* 2. Cor. 4. 6.

b 2. Cor. 3. 13.

c 2. Cor. 4. 4.

d Phil. 1. 9.

e 1. King. 3.

f Phil. 1.

g Phil. 1.

O Lord ^a who didſt command light to ſhine out of darkneſſe, make it I beſeech thee, to ſhine in mine heart, to giue me the light of the knowledge of thee my God, in the face of Ieſus Chriſt: ^b take away (good Lord) the vaile, wherewith my mind is couered, that I may behold as in a mirrour thy glory with open face, and may be changed into the ſame Image by thy ſpirit: ^c let me not be of the number of thoſe Infidels, whom the God of this world hath blinded, that the light of the glorious Goſpell of Chriſt, who is the Image of God, ſhould not ſhine vnto them: ^d but make me to abound more and more in knowledge, and in all iudgement, ^e that I may diſcerne betweene good and euill, ^f and betweene things which differ one from another, and may be kept pure and without offence, till the day of Chriſt, filled with the fruits of righteouſnes, which are by Ieſus, vnto the praiſe and glory of God. Amen.

The

The Christians Prayer for Grace to
obay this Command.

ONCE I was darknes, but now I am light in the Lord: *Eph. 5. 8.* I walked in darknesse, and dwelt in the land of the shadow of death, but now the light hath shined vpon me, and I haue seen light. *Esa. 9. 2.* and God hath giuen me a minde to know him who is true: *1. Iohn. 5. 20.* for his word is my wisdom and vnderstanding, *Deut. 4. 6.* and his commandements haue made me wiser then mine enemies, for they are euer with me; yea, I haue had more vnderstanding then all my teachers, for thy testimonies are my meditation. *Psal. 119. 99.* I will not (any more) lift vp my minde vnto vanitie, but I will thinke vpon God in the night, *Psal. 63. 6.* and I will meditate in the Law of the Lord continually, *Psal. 119. 97.* and of the beauty of his glorious Maiestie, and his wonderfull acts. *Psal. 145. 5.* And I will alwaies giue thanks to him, who hath made me meet to be partaker of the inheritance of his Saints in light, who hath deliuered me from the power of darknesse, and hath translated me into the kingdome of his deare Sonne: to whom be praise and glory for euer. *Amen. Col. 1. 13.*

What a change is
made in the minde
by regeneration.

THE OBSERVATIONS.

1
In the new creation
God begins at the
light.

2
The minde of man
by nature is, first,
darke; secondly,
proud; thirdly,
prophane.

3
Some knowledge
left in the minde of
apostate man to
make him inexcusable.

4
Man by his first fall
is become a companion
of beasts.

AS in the first creation, God began at the light, so in the second, he begins at the illumination of the mind; and the mind changed and renewed by the Lord, worketh a change also of the will, and affections.

Naturally the minde of man is darke, proud, and prophane; the ignorance that is in it, being both a punishment of mans first sinne, a sinne it selfe, and the cause of all other sinne.

For man aspiring to an higher knowledge then God vouchsafed vpon him, lost the knowledge wherewith God endued him by creation, except some generall notices of good and euill, which like sparkles of fire couered with the ashes of mans corrupt nature, are left in him to make him inexcusable.

By his first creation he was made a companion of Angels, but falling from that honour, hee became a companion of beasts: and hath so far degenerated from that which God made him, that hee hath assumed the very properties
of

of beasts, wherefore also God gives vnto him the name of a beast: *Quidem, an non tibi videtur ipse bestijs bestialior homo ratione vtiens, & ratione non vtiens.*

And now seeing restitution is proclaimed in Christ, how carefully should hee take heede to himselfe, that hee despise not grace which is offered: by his first fall hee fell from light to darknesse, his second fall shall cast him into vter darknesse: the transgression of the covenant of workes, made him a companion of beasts, but the contempt of the covenant of grace, shall make him a companion of damned Diuels.

And as this ignorance is a punishment of mans first sinne, so is it also a sinne, as is euident out of 2: *Thes. 5. 1. The Lord shall appeare in flaming fire to render vengeance vnto all them that know not God.*

Thirdly, it is a cause of other sinnes, as we are taught by the Apostle. *Eph. 4.* that the Gentiles wer strangers from the life of God, through the ignorance that is in them. As *Balaam* went on blindlings in an euill course, because he saw not the Angell standing with a naked sword against him, so the wicked walke boldly in their sins, because they know not the danger thereof.

A body destitute of eyes, cannot discern the day from the night, a friend from a foe,

nor

*Bern. in Cant.
Serm. 53.*

5
If now he fall by
despising grace, he
shall goe to a worse
estate.

6
Ignorance is,
1. A Sinne.
2. A Punishment
of sinne.

7
3. A Cause of sinne

8

A cause also of a
most fearefull dam-
nation.

Math. 15. 14.

9

Light created in
the minde by de-
grees.

Math. 9. 29.

10

Euery knowledge
doth not sanctifie.

11

Gentiles and car-
nall Christians
shut vp the light in
the prison of their
vnrighteousnesse.

nor the pit from the plaine; no more can a dark-
ned minde discern the manifold snares of Sa-
than, but as our Sauour saith, *where the blinde
leads the blinde, both of them must fall at length
into the ditch*: so where a blinded minde is the
director of a corrupted will, what can the end
be but fearefull damnation? and yet no better
is mans miserable estate by Nature.

But this naturall ignorance is remoued in
the regeneration, and a holy light created in the
minde of man, which the Lord workes by de-
grees, as hee opened the eyes of that blind man
by degrees.

And this light as it increaseth in the minde,
hath alwaies following it holinesse and humili-
tie; not that euery knowledge doth sanctifie and
humble him that hath it: for albeit the Lord il-
luminateth euery one that comes into the world
yet doth hee not sanctifie euery one; yea, there
is knowledge in many which doth not hum-
ble but puffe vp; not conuert, but conuince.

The Gentiles were endued with great know-
ledge of God the Creator, by the light of Na-
ture, but they with-held it in vnrighteousnesse,
to their iuster condemnation: the bastard Chri-
stians of our time, are endued also with the
knowledge of God the Redeemer, by the light
of the word, but it is likewise shut vp in the
prison of their inordinate affections.

For

For either in their actions they neuer seeke counsell at the light, which God hath put in their mindes, or else if at any time the light that is in them warne them of the good which they should do, and reprove them for the euill that they haue done, it is oppressed and borne downe by the tyranny of their sinfull affections.

But this liuely knowledge created in our mindes by God in the regeneration, doth work in vs both humilitie and holinesse: For first it banisheth out of our mind that threefold naturall pride which is in it, to wit, Blinde pride, Foolish pride, and Vaine pride.

Blinde pride, is when *decepta & deceptrix cogitatio*, the deceiuing and deceiued cogitation of mans minde makes him to thinke hee is far better then indeed hee is; and this may be seene in many, who are proud without any cause at all.

Foolish pride, is when a man is puffed vp with that which he hath, as if it were his owne; this is, as if the Axe should take to it selfe the praise of hewing, or the Pen should vsurpe the praise of writing, or the Wall should waxe proud because the Sunne shines vpon it: so is it with the man who waxeth proud because God hath looked vpon him, and doth any notable worke by him.

Vaine Pride, is when a man is puffed vp with that which hee hath indeed, but it is without
N him,

12

For either they seeke not the counsell of light, or else they doe against it.

13

Liuely knowledge workes humilitie, and banisheth a three-fold pride.

14

Blinde Pride.

15

Foolish Pride.

16

Vaine Pride.

him, like *Nebuchadnezzar* glorying in his golden Image, and worldlings proud of their gorgeous apparrell: surely it is the pittifull folly of a base minde, for a man to thinke that any thing can make him great, which is lesse then himselfe: but it is the recompence of mans error, that because he lost the glory which God gaue him, he vainely seekes his glory in things which cannot profit him.

Pride is a dangerous euill, and most deceitfull: *Nouerca virtutum, mater victorum*, the mother of all vices, the stepmother of vertues; it can neuer attaine to that whereat it would be:

Quid aliud superbia, quam propria excellentie appetitus? but a proud man can neuer be high nor excellent; for seeing the Angels by pride fell from heauen to hell, is it not folly to think that man by pride can rise from the dounge-hil to glory?

But our Saviour by his example hath taught vs, that an humble minde is the way to an high and glorious estate, therefore it is recommended to vs in that pretext; *Let the same minde be in you that was in Christ, who being equall with God, made himselfe of no reputation, and was found in shape like a seruant.* As *Rebecca* leaped downe from her Camell, when she saw her husband *Isaac* walking on his feet, so the Christian casts from him the proud conceits of an high minde

17

Pride both a dangerous and deceitfull euill.

Aug. de ciuit. Dei. lib. 14. c. 13.

18

Humilitie taught vs by the example of our Saviour.
Philip. 2. 5.

minde, when hee considereth the humilitie of his Lord Iesus Christ.

Neither peace nor grace can be in that soule, in which is not Humilitie: Peace cannot be to him, because hee seeketh his owne glory, and not the glory of God, therefore doth the Lord alwayes resist him; yea, at peace with himselfe can he not be, but as a tree on the toppe of a mountaine, which is tossed with euery winde, so is a proud man perturbed with euery accident that fals out contrary to his humour, but humilitie is the resting bed of the soule, *Learn of me* (saith Christ) *that I am lowly and meeke, and yee shall finde rest to your soules.* And as for grace it can no more bide to lodge in a proud heart, then raine can abide on the tops of mountains. The Church of Christ is called *Lilium conual- lium*, a Lillie of the vallies: for with the humble and low in spirit his grace remaines, but the curse of the mountaines of Gilboe, whereon Israels glory was obscured, belongs properly to the proud and high heart, wherein the glory of God is defaced: let neuer the raine nor dew (of Gods grace) fall vpon it.

Humilitie is not onely a Grace, but a conseruer of all the rest of the Graces of the Spirit, therefore haue the Saints of God specially regarded it to practise it, *I am but Dust and ashes*, said Abraham: *I am not worthy*

19
No peace can be to a proud heart.

20
No grace can lodge in a proud heart.

2 Sam. i. 21.

21
Examples of humilitie in the godly.

of the least of thy mercies, said Iacob : who am I, said Dauid : I am not worthy to loose the shooes of my Lord, said the Baptist : I am not worthy to be called thy sonne, said the Prodigall Childe : I am not worthy thou shouldest come vnder my rooffe, said the Centurion : Goe from me, for I am a sinfull man, said Saint Peter : I am not worthy to be called an Apostle; yea, I am the least of all Saints, and the chiefe of all sinners, said Saint Paul.

22
How the Seruants
of God are great
by humilitie.

These were little in their owne eyes, and yet none of the children of men, greater in Gods eyes then they : for hee accounted *Abraham* the father of the faithfull; *Iacob* his seruant; *Dauid* a man after his owne heart; the Baptist the greatest Prophet; the Centurion a man of greater faith then any in *Israel*; the Prodigall is clothed with the best robe; *Peter* a blessed of the Lord; and *Paul* a chosen vessell.

23
The greatnesse of
Pride is but like a
swelling.

August. 63.

Where on the contrary, the proud are an abomination to the Lord, great in their owne eyes, contemptible in his eyes, their greatnesse is but swelling and not soliditie : *Superbia non magnitudo est, sed tumor*, or like vessels puffed and blowne vp with winde, which seeme large without, but are empty within : so are the mindes of the wicked good for nothing but to be the nests and habitations of *Sathan*.

I haue spoken the more of this euill, because
Pride

Pride is the first-borne childe of Infidelitie, the first poyson that Sathan poured into our nature. As the Egyptians would not let Israel goe, till their first borne were slaine; so will not our sinfull affections giue subiection to God, till the first borne among them, naturall Pride, be slaine in vs.

And with humilitie there is alway wrought holinesse: for these three, light, humblenesse, and holinesse are the speciall ornaments of the minde of the new man. As a new sight of God made *Esay* lament his sinfull corruption, and made *Iob* to abhor himselfe; so new light arising in the Christians minde, workes in him a new disposition, as God willing, wee shall see in the Treatises following.

The Censure.

But now the pride and prophanessee of life, flowing from the ignorance of God, which is euident in many, proues that all haue not the Christians disposition, who now vsurpe the Christian name.

24

No obedience to
God till pride be
slaine.

25

Liuely knowledge
with humilitie doth
worke holinesse.



CHAPTER III.

Of his New Will.

The Lords Command.

If we renounce
not our owne will,
we cannot be the
seruants of God.



*From henceforth as long as
ye remaine in the flesh,
walke not after the lusts
of men, but after the will
of God: 1. Pet. 4. 2. for
the lusts of the flesh fight
against the Soule, 1. Pet. 2.
therefore prone yee what
is the good and acceptable will of God. Rom. 12.
And honour me not by doing your owne will,
Esay. 58. 13. going a whoring after your owne ab-
ominations: Num. 15. 39. for unto them who do
so, I will lay their way upon their owne head.
Ezech. 11. 21.*

The

The Christians Prayer for Grace to
obay this Command.

O Lord ^a I know that thou tryest the heart, and
hast pleasure in righteousnesse, and that thou
^b art he who dost worke in thy children both the
will and the deed, ^c teach me therefore O Lord to
doe thy will, for thou art my God: ^d let me not be
giuen over to the lust of mine aduersary, ^e nor to
mine owne hearts desire, ^f that iniquitie should
haue dominion ouer me, ^g but make me perfect to
euery manner of good worke, to doe thy will, wor-
king in mee that which is pleasant in thy sight
through Iesus Christ.

^a 1. Chron. 29.

^b Phil. 2. 13.

^c Psal. 143. 10.

^d Psal. 27.

^e Rom. 1.

^f Psal. 119. 103.

^g Heb. 13. 21.

The Christians Practise of
this Command.

I Had my conuerſation in times paſt, among
the Children of diſobedience, fulfilling the
will

The perfection of a Christian in this life is in a willing of good, rather then doing of it.

will of my flesh, but now the Lord who is rich in mercy, through his great loue, wherewith he loued me hath sanctified me to do his will, so that now I haue begun both to will and to do, *2 Cor. 8* lamenting that I cannot doe the good, which faine I would, *Rom. 7.* for in all things I desire to doe thy will O my God, *Psal. 40. 8.*

THE OBSERVATIONS.

I
The onely question betweene God and man is whose will should be done.

2
Mans will by nature how far disordered.

THere is no question betweene God and man but this one, whose will should be done, whether Gods will or ours : for all our transgressions proceeds from this, that against all reason we preferre our will before the most holy will of the Lord our God.

For naturally the will of man is neither rightly affected toward his owne minde, nor yet toward the Lord his God. The will should be directed and gouerned by the minde, but as if the Cart should draw the Horse, such misorder is there, when the will enthralls the light of the minde to her peruerse and inordinate desires.

The

The will of man vnregenerate exerciseth a perpetuall inimitie against God : for first it refuses subiection to God, albeit many manner of wayes it be obliged to giue it. And next, as if that were too little, it vsurpes a dominion, and commandement ouer all the creatures of God.

An intollerable rebellion that the will of man refusing subiection to God, who is his superior, should require subiection to himselfe of all the Creatures of God : He will haue the Sunne and Moone to serue him with their light: Hee will haue the clouds of the Aire to serue him with their raine, hee will haue the earth to serue him with her fruits, and yet with his will, he will not giue seruice to God who made both him and them.

Yea, let be his vsurpation ouer vnreasonable creatures, the man vnregenerate doth also what he can to draw the will of all other men in subiection vnto his: the adulterer craues that same filthy will in another that is in himself; the murderer craues the same cruell will in another, that is in himselfe, and so become guilty both of their owne and other mens damnation so far as they can get them to serue their will.

It proceedeth yet further to an insurrection against the creator himselfe, and albeit no malice of man can impaire his eternall Maiestie, yet mans cursed and corrupted will doth what

O

it

3

It is not subiect to God & yet vsurpes dominion ouer his creatures.

4

An intollerable rebellion to seeke seruice from Gods creatures, and giue none to himselfe.

5

The will of man would haue the wils of all men subiect vnto it.

6

It riseth also into a plaine opposition to the Creator himselfe.

*Bern. de resur.
Serm. 3.*

7

For this cause God
is an enemy to
mans will, for in all
his plagues he cros-
seth the will.

8

Thus in resisting
God man receiues
the worst.

*Bern. de confide.
lib. 5.*

it can to make him not to be: for either the vi-
regenerate man wiseth that God knew not his
sinne, or else if hee knew it, had no power to
punish it, or else were iniust to ouersee it: *ex-
cranda plane & crudelis malitia qua dei potenti-
am, sapientiam, iustitiam perire desiderat.*

Therefore also is it, that the Lord is an ene-
mie to mans selfe-will: for in all his present
plagues which hee layes vpon man, his strokes
especially is vpon his corrupted will, compelling
him to suffer that euill of punishment which is
fore against his will. And in Hell the will shall
be punished with stripes proportionall to her
innumerable sinfull desires. A iust recompence
of mans rebellion, who intends his will against
God, that God should also intend and prepare
his plagues against him, laying that wrath vp-
on man which hee is no way willing to beare:
*Cesset itaque voluntas propria & infernus non
erit.*

But albeit these two, the holy will of God,
and corrupted will of man, fight together, yet
the losse and hurt euer befallles to man, neuer
to the Lord: for man doth no other thing but
rash his heele against the pricke: which as our
Lord said to *Saul* is very hard: *durum calcitranti,
non stimulo. Va i: aq; oppositis voluntatibus solam
sua auersionis ref:rentibus p:nam.* Woe there-
fore to all wiis contrary to Gods will, who reape
no

no other fruit, but the punishment of their a-
uersion from God.

For what more miserable estate then this,
*Semper velle quod nunquam erit, & semper nolle
quod nunquam non erit : in aeternum non obti-
nebit quod vult, & in aeternum sustinebit quod
non vult* : euer to will that which neuer shall
be, and alwaies not to will that which alwayes
shall be ? for the wicked shall neuer obtaine
that which hee would haue, and hee shall for
euer sustaine that which hee would not; this is
the vnhappy condition of him that liues after
his corrupted will.

But beside all this, mans will is now at vari-
ance with it selfe; if hee had kept true light in
his minde, hee should neuer haue had but one
will, and all his affections, with one harmonie
had beene carryed to that which his will had
willed : but now it is strange to see how within
himselſe, his will is rent asunder, that what one
way hee willeth, another way he willeth not, as
is euident in the example of any proud coue-
tous worldling, who as hee is a proud man
hath a will, which as a couetous man hee will
not.

So that in these three now by Nature is
mans will exercised : first, in the dishonouring
of God : secondly, in the disquieting of him-
selfe : thirdly, in the abusing of the creature,

O 2

which

9

For he willeth that
which shall neuer
be, but be the con-
trary.

10

Mans will iustly
at variance with it
selfe.

11

A three-fold disor-
der of the will of
man.

Aug. enchirid.
cap. 30.
Ber. in Cant.
Serm. 81.

12

In mans nature no
free-will to good.
Aug. cont. Pelag.
lib. 2. c. 48. & 53

Concil. Arausi.
acatum. can. 7.
an. 445.

Can. 13.

13

The naturall man
hath a minde that
cannot vnderstand,
a will that cannot
be subiect to God
till it be regenerate.

14

Necessitie of sinne
lying on the will
excuseth it not, and
why.

which corruption of will, man by transgression brought vpon himselfe: *libero arbitrio male utens homo & se perdidit, & illud: Againe, voluntas cum esset libera seruum se fecit peccati.*

So that now it is, as saith *Augustine*, a wonderfull great blindnesse not to see the inabilitytie of our naturall will to any good; *vulnerata, sauciata, vexata, perdita est: vera confessione, non falsa defensione opus habet.* Hee that saith, that Man, *per Natura vigorem*, may thinke, or make choise of any good pertayning to eternall life, hee is deceiued with the spirit of Herisie: *Quod amissum nisi, à quo potuit dari, non potest reddi, unde ipsa Veritas dicit, Si vos Filius liberauit, tunc vere liberi eritis.*

But most clearely doth the Apostle decide this controuerfie, by declaring our naturall inabilitytie to any good, when hee saith, the naturall man hath such a minde as cannot vnderstand the things of God; and such a will as is not subiect to the Law of God, nor yet can be, to wit, so long as it abideth a naturall will, not renued by the grace of Regeneration.

And hereunto these words of *Bernard* may serue for a cleare commentarie: *Nescio quo prauo & miro modo, ipsa sibi voluntas, peccato in deterius*

deterius mutata necessitatem facit, ut nec necessitas, cum voluntaria sit, excusare valeat voluntatem, nec voluntas cum sit illecta excludere necessitatem: I cannot tell by what meruailous and wicked manner it is come to passe, that the will being changed to the worse, hath brought vpon herselfe a necessitie of euill, doing in such sort, that neither the necessitie, seeing it is voluntarily brought on, can excuse the will, nor yet the will seeing it is snared and allured can exclude the necessitie.

And againe in the same place: *Ita anima miro quodam, & malo modo, sub hac voluntaria quadam, & male libera necessitate, & ancilla tenetur, & libera: ancilla propter necessitatem, libera propter voluntatem; & quod magis mirum, magisq; miserum est, eo ipso rea quo libera, eoq; ancilla, quo rea, ac per hoc, eo ancilla, quo libera.*

But this cursed corruption of our will, which by nature is contrary both to Gods will and our weale, is cured by the renewing grace of Christ in the regeneration.

For the first lesson Christ Iesus doth teach his Disciples that enter into his Schoole, is to denie themselues, to captiue their will, and to submit themselues in all things to the will of God. As the Christian carefully keeps the light of God, as a heauenly Oracle in his mind,

*Bern. in Cant.
Serm. 81.*

15
How the will is
both bound & free.
Ibid.

16
The will is renewed
in the regeneration

17
For the first lesson
a Christian learns
is to renounce his
owne will.

so in all his resolutions and actions, he will not conclude, farre lesse enterprise, till first hee enquire what is the will of God.

The Censure.

But now the great multitude of professors, who live so addicted to their owne will as if they had not a superiour in heaven, evidently proves, they are not all Christians indeed, who now usurpe the Christian name.

CHAP.



CHAPTER IIII.

Of his Conscience.

The Lords Command.



*His Commandement com-
mit I vnto thee, that thou
fight a good fight, hauing
faith & a good conscience:
1. Tim. 1. 19. for if thy
hart condemne thee, God
is greater then thy hart,
and knowes all things; but if thy heart condemne
thee not, then hast thou boldnesse toward God.
1. Ioh. 3. 20. Yea, a good conscience is a continuall
feast: Prou. 15. 15. walke therefore before me, and
be thou perfect, Gen. 15. and draw neere to mee
with a true heart in assurance of faith, sprinkled
in thy heart from an euill conscience. Heb. 10. 22.*

boon

The

No fighting with-
out faith & a good
conscience.

The power of con-
science.

The Christians Prayer for Grace to
obay this Command.

^a 1. Theſ. 3. 13.

^b 1. Tim. 1. 3.

^c Eſay. 38. 3.

^d Philip. 4. 7.

O Lord my God, ^a I humbly pray thee, make my hart ſtable, & vnblameable before thee in holineſſe, ^b that I may ſerue thee with a pure conſcience, ^c and may walke before thee in truth, and with a perfect heart, doing that which is good in thy ſight, ^d that ſo thy peace, which paſſeth all vnderſtanding may preſerue mine heart and minde in Chriſt Ieſus.

The Christians Practiſe of
this Command.

Alas how far are wee from this perfection, ſo to order our wayes, that our heart reprove vs not?

I Haue in all good conſcience ſerued God vn- to this day; *Act. 23. 1.* yea, in all things I haue a good conſcience, deſiring to liue honeſtly. *Heb. 13. 18.* And herein alſo will I (for the time to come) endeouour my ſelfe to haue alway a good

a good conscience toward God and man, *Acts* 24. 16. setting the Lord alwayes before mine eyes, *Psal.* 16. and doing all things as in the sight of God, *Heb.* 4. 13. I will keepe my righteousness, and not forsake it, my heart shall not reprove mee of my dayes, *Iob.* 27. 6. so shall my reioycing be the testimonie of my conscience, that in simplicitie and godly purenesse, not in fleshly wisdom, but by the grace of God, I haue had my conuersation in the world. *2 Cor.* 1. 12.

THE OBSERVATIONS.

Conscience is to be considered in her Nature, and Office. As for the nature of Conscience, it is better felt then it can be discerned: for in it we feele not onely an vnderstanding power, as is in the minde, but also an agent or working power, as is in the will; so that it is not a faculty Theoricke onely, as the vnderstanding, nor practicke onely, as the will, but compounded and mixt.

And that it is a different facultie from them both is euident by this, that it sits in the soule

P

as

1
Conscience considered as concerning her Nature.

2
It is a different facultie from the will and minde.

3
Conscience considered as concerning her Office.

4
The word of conscience imports that another with it is vpon our secrets.

5
God and Conscience know our deeds together, and will iudge them together.

6
Conscience is Gods deputie, and therefore not to be despised.

as a Controller both of the thoughts, of the minde, and desires of the will.

As for the office of Conscience, we may define it thus. It is a spirituall iudge, depute by God the supream iudge, and placed in the soule of man, to determine of all his actions, with him, to excuse him, or against him, to accuse him, and that for the conuersion of some, and conuiction of others.

First then it is Gods deputie which vnder him holds court in the Soule of man: for euen the word of Conscience imports that there is another with it vpon the knowledge of our secrets; Science may be of one alone, but Conscience is of moe then one which are priuie to the same knowledge.

The same is euident from this, that Conscience is said to beare witnesse; where, of necessitie wee must distinguish betweene him to whom the witnesse is borne, and him of whom it is borne: the witnesse bearer is Conscience, the partie of whom the testimonie is made, is man. The great Iudge, who together with Conscience knowes our secrets is God: wherefore also Saint *Iohn* couples God and Conscience together; for they know our deeds together, and will iudge them together.

That Conscience is Gods deputie, it warnes vs, not to despise the iudgement of Conscience, for

for the Lord in the end will ratifie the sentence of Conscience. If Conscience vpon light condemn vs, God who is greater then Conscience, and knowes much more then Conscience doth know, will much more condemne vs.

An example whereof wee may see cleerely in *Adam*, who immediately after that hee had sinned ranne away, and hid himselfe among the bushes: No man pursued him; no Angell reprooued him, the Lord was not yet come to iudge him, onely he found himselfe condemned in the iudgement of his owne conscience, which he could not abide, and the Lord when he comes condemnes him for the same fact, for which his conscience had condemned him before.

And from this also that Conscience is Gods deputie proceeds the authoritie of Conscience, whose sentence is pronounced with such maiestie and power, that albeit the whole world would oppone vnto it, yet neither are they able to reuoke it, nor resist it. Wherefore *S. Paul* sets the sentence of his Conscience that did iustifie him, against the calumnies of all men whatsoever that did condemne him.

On the contrary, if Conscience doe accuse and terrifie, all the men and creatures in the world are not able to comfort. We may see this in *Adam*; the pleasures of Paradise auailed him nothing after that his Conscience condemned

P 2

him

1 Iohn 3. 20.

7

The sentence giuen by Conscience will be confirmed by God.

8

The maiestie and authoritie of Conscience, it stands against all the world.

1 Corinth. 4. 4.

9

If Conscience terrifie no creature can comfort.

Dan. 5.

10
The seat of conscience is not the body but the soule.

11
After death of the body conscience liues.

12
The three-fold office of Conscience.

him : the same wee may see in *Baltasar*, who had about him all worldly comforts that the heart of man could desire, but because conscience was against him, none of these could remedie his terror.

But this is more also, that Conscience is the deputie of God in the soule of man: Conscience hath not her seat in the face, no other man can know it; nor yet in the speech, no hypocrisie nor dissimulation of man can thrall Conscience to iustifie his words, albeit a thousand times he would alledge it.

Againe, the corruptible body will be dissolved by dust, but Conscience which hath her seat in the soule, shall liue when the body is dead, and stand vp before God after death, cyther for thee or against thee. To the wicked after death, Conscience shall be a biting worme, for euer to torment them; but to the godly it shall be as a pleasant Paradise, rendring to them infinit ioyes, wherein they shall abide for euer.

The offices of Conscience are three especially: first, it records and keepe in remembrance deedes that wee haue done: Secondly, it determineth and iudgeth of them with vs or against vs: thirdly, it executeth the sentence determinate.

As for the first, we may fee in experience, that wee doe nothing, which Conscience writes not,

not, and layes vp in register; wee may change our place, but still we finde that conscience goes with vs; we may cast off our garments, but not our Conscience. wee may separate our selues from men, but when we are most solitarie, then doe we find, that Conscience is most familiar with vs: goe where wee will, doe what wee will, Conscience is alwayes vpon our secrets.

As for the second, like as Conscience knoweth and registreth all that wee doe, so in every action, it determineth eyther with vs, or against vs, accusing or excusing vs.

And in this determination Conscience proceedeth according to her light, which is twofold; either the light of Nature, or the light of the Word. As for the light of Nature, there are no people so barbarous, but that part of Conscience which is called *σωτηρις* keepes in them some sparkes of the knowledge of good and euill, which the most prophane man that euer was cannot get vtterly suffocated, albeit faine hee would wish it were not in him to conuince him.

Now the reasoning of Conscience is very strong euen when it conuinceth Pagans by the light of Nature, but much more strong when it conuinceth Christians by the Word of God: for that part of Conscience *σωφρονισμος* which doth keepe the light of the Law, furnisheth the

13
Conscience goes with vs whereuer we goe to beare record of all that wee doe.

14
In every action Conscience determines with vs or against vs.

15
In determining of our doings Conscience proceedes according to light.

16
How the reasoning of conscience is very forcible.

proposition, adulterers, murtherers, and so forth, are worthy of fearefull iudgement: *οὐκ ἐστιν* againe that part of Conscience, wherein is the knowledge and remembrance of thy deedes, makes the assumption; but so it is, thou hast committed adultery or murther, and shall remember thee both of time and place, and other circumstances, whereupon will follow an ineuitable conclusion.

17
Difference to be
put between Con-
science and error
of Conscience.

But here wee must remember to put a difference betweene Conscience and error of Conscience: for Conscience may erre for want of cleare light, and become eyther ouer strict, counting that euill and vnlawfull which is good and lawfull; or else ouer large, thinking that lawfull which is plainly vnlawfull: and here diligent paines would be taken by prayer and reading, to informe the conscience with sufficient light out of Gods word.

18
The sentence of
Conscience is nei-
ther perfect nor
supream.

And herewithall wee must remember that conscience suppose it giue a diuine sentence, yet is it neither perfect nor supream: not perfect, because the light that informes it is but in a part; for if the conscience be euill, yet can it not accuse thee of all the euill that is in thee; and if it be good it cannot also remember and record all the good which God by his grace hath done in thee, and that as I said, by reason of the weaknesse of her light.

Whereof

Whereof it comes to passe that in this life, the Conscience cannot haue perfect nor continuall peace without feare, because it looketh continually for the definitiue sentence of that supreme and highest Iudge; then shall it be pacified, and neuer doubt any more, when it shall receiue that ioyfull sentence; Come to me thou faithfull seruant.

And yet Conscience hauing once giuen out sentence, beginneth the execution thereof, with great authority, rendring ioy to them that haue done well, feare and terror to them that haue done euill, which is no other thing but a fore-runner of that great and final retribution which God, who will iustifie the decree of conscience, shall render to all men.

Whereof we are admonished neuer to neglect the accusations of Conscience: for albeit that now the perturbation of vnruely affections be so loud that the voyce of Conscience condemning the foolish and crooked wayes of men, is eyther but weakely heard, or else not at all; yet is there a day comming, wherein these perturbations shall be silent, and Conscience shall speake with so loud a voyce that the deafeest eares of men shall heare it, the Lord himselfe also taking part with Conscience, and iustifying all her accusations against them.

And

91

Therefore when it absolues, it giues not perfect and permanent peace in this life.

90

Yet in this life it begins the execution of the sentence giuen by it.

21

Affections are now louder then Conscience, but it will not be long so.

22

Good to agree
with conscience
in time.

Gen. 42. 21.

23

For what ends is
Conscience placed
in man.

24

Conscience proues
that God desireth
not the death of a
sinner.

25

The wicked who
liue against Con-
science, will be sore
conuicted.

And therefore seeing wee can neyther get Conscience corrupted to conceale our faults, neither yet smothered & put out by any length of time, as is manifest in *Iosephs* brethren, whose Consciences troubled them in Egypt, for that crueltie which many yeares before they had done against their brother in Canaan: but that still if wee doe against God, Conscience will speake against vs, it is good for vs to agree with Conscience in time, and in all our wayes to seeke her approbation.

Now the ends for which God hath vnder himselfe deputed Conscience in the soule of man, are the conuersion of his owne, and iust conuiction of his enemies: for herein greatly appeareth his equitie towards all men, and speciall loue and fauour towards his owne.

As the Lord hath protested by an oath that hee desireth not the death of a sinner; so by his deed he declares it in this, that he hath put in man a warner to fore-tell vnto him that heauie wrath, whereinto he will fall, vnlesse in time he repent, and turne from his euill wayes.

And wonderfull it is how this shall conuince the wicked man in the houre of death, when their conscience shall stand vp before the supreme Iudge, and testifie against him in this manner; O Lord I haue given this man according as thou deputed me, warning every day
for

for his finnes, and hath terrified him for them, but hee would not receiue my correction, Oh that impenitent men could consider how this despising of Conscience shall be a great augmentation of their iudgement!

But on the other part, to the children of God, Conscience, of his speciall mercy is giuen for these two vses: first, it is as a Pædagoge appointed by God to guide his children in the right way.

Secondly, when they goe wrong, it is a diuine warner within them, which suffers them neyther to eate nor sleepe long in rest, till they returne to the Lord by repentance: for as *Peter* was wakened by the crowing of the Cöck, and made to weepe bitterly for his tinnnes, so is the crowing and accusing voyce of Conscience to the godly.

Thus we see how it is a great benefit to Gods children, to haue a living, feeling, and wakeing Conscience: for eyther it keepes them that they do not euill, or that they continue not in it, as we may see in *Dauid*, whose Conscience was more troubled for cutting the lap of *Sauls* garment, then *Saul* was for cutting off the liues of fourescore seruants of the Lord.

Wheras on the contrary, the Lord in his anger suffers Sathan so to benumbe the conscience of the wicked, as if they were burnt with an hot
Q yron,

26

Vse of Conscience to the godly is:

1. As a Pædagoge to lead them the right way.

27

2. As a warner to tel them when they goe wrong.

28

A feeling conscience a great benefit to Gods children.

29

A conscience past feeling is wrath to the wicked.

30

A good conscience
is mans paradise
on earth.

31

Sathan enuieh
mans dwelling
in it.

yon, whereof it comes to passe, that being past feeling, they commit iniquitie with greedines.

Surely a good conscience is mans paradise vpon earth, therefore *Salomon* called it a continuall feast; it is the fruit of righteousness, and euer bringeth out peace and ioy: in these three stands the beginning of eternall life.

But as Sathan enuyed *Adam* dwelling in his Paradise, so doth he enuy euery Christian that dwels in the Paradise of a good Conscience, and therefore doth what he can to entise him to sinne, that so he may driue him out of it: for which cause we haue neede by daily repentance to take away the euill wee haue done, and by godly circumspection to eschew his snares in time to come.

The Censure.

But now the small regard which is made of a good Conscience, proues that all haue not the Christians disposition, who now vsurpe the Christians name.

CHAP.



CHAPTER V.

Of his Affections:

And first,
Of his Loue.

The Lords Command.



Love ye the Lord al his Saints:
Pfal. 31. 23. *for they who*
love him shall be as the Sun
when he riseth in his might.
Iudg. 5. 31. *If any man love*
not the Lord Iesus, let him
be had in execration; yea,
excommunicated. I to the
death: 1. Cor. 16. 22. Love not the world, nor
the

Q 2

I
The love of God
commanded.

2
The loue of our
neighbour.

3
The loue of our
enemies.

the things that are in the world: if any man loue the world, the loue of the Father is not in him. 1. Iohn. 2. 15. Hee that loueth siluer shall not be satisfied, and he that loueth riches shall be without the fruit thereof. Eccles. 5. 9. but keepe you your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life. Iude. 21. A new commandment also I giue vnto you, that you loue one another: Iohn. 13. 34. yea, that you serue one another by Loue, Gal. 3. and let the peace of God rule in your hearts, to the which you are called in one body, and be ye amiable. Colos. 3. 15 He that loueth his brother abideth in the light, and there is no occasion of euill in him. 1. Iohn. 2. 10. but hee that loueth not, knoweth not God: for God is Loue, 1. Iohn. 4. 7. and Loue commeth of God. Euerie one that loues is borne of God: 1. Iohn. 4. 7. therefore loue one another without faining, with a pure heart and feruently, 1. Pet. 1. 22. that your loue may be without dissimulation. Rom. 12. 9. not in ward nor in tongue onely, but in very deed and in truth. 1. Iohn. 3. 18. Moreouer loue your enemies, blesse them that curse you; doe good to them that hate you; pray for them that persecute you: for if ye loue them that loue you, what reward shall yee haue? doe not the Publicanes the same? Mat. 5. 44. Finally, let all your things be done in Loue. 1. Cor. 16. 14.

The

The Christians Prayer for Grace to
obay this Command.

O Lord, ^a I know that though I speake with the tongue of Angels, if I haue not loue, I am but as a sounding brasse, or tinckling Cymball, and though I had the gift of prophetic, and knew all secrets and knowledge; yea, if I had all faith, so that I could remoue mountaines, and had no loue, I were nothing: ^b therefore guide: bow mine heart in thy Loue: ^c Encrease me also, and make me to abound in Loue towards all men.

^a 1. Cor. 13. 1.

^b 2. Thes. 3. 5.

^c 1. Thes. 3. 12.

Another.

O God ^a of all patience and consolation grant vnto vs, that wee may be all alike minded one toward another, according to Christ, that with one minde, and with one mouth wee may praise thee: ^b endenouring to keepe the vnitie of the spirit

^a Rom. 15. 5.

^b Ephes. 4. 3.

^c Phil. 1. 9.

spirit in the bond of peace, ^c and so our Loue may yet more and more abound in all knowledge, and in all iudgement, to the glory of thy name, through Iesus Christ.

The Christians Practise of
this Command.

How the Christian
loueth the Lord
with an earnest &
vnfained Loue.

Oh how cold is
our life if it be com-
pared with this.

Of the Christians
Loue toward Iesus
Christ.

I Loue thee dearly O Lord my God, *Psal.* 18. 1. the desire of my soule is to thy name, & to the remembrance of thee: whom haue I in heauen but thee, and I haue desired none on earth with thee. *Psal.* 73. 25. Surely as the Hart brayeth for the riuers of water, so panteth my soule after thee, O God. *Psal.* 42. 1. My soule desireth after thee, as the thirstie land, *Psal.* 143. 6. and waites on thee more then the morning watch waites for the morning: *Psal.* 130. 6. Yea, it fainteth, O Lord, for thy saluation. *Psal.* 119. 81.

And as for the Lord Iesus Christ, albeit as yet I haue not seene him, yet I loue him, and reioyce in him with ioy vnspeakable and glorious. *1. Pet.* 1. 8.

And as for thy Law, except it had beene my delight, I should now haue perished in my affliction:

affliction : *Psal.* 119. 92. for thy promises are sweeter then hony to my mouth, *Psal.* 119. 103. and I loue thy Commandements aboute gold. *Psal.* 119. 127. O how loue I thy Law? it is my meditation continually : *Psal.* 119. 97. yea, for the loue I beare to thy Law, I loue the habitation of thy house, and the place where thine honor dwelleth, *Psal.* 26. 8. and I desire nothing more then this one, that I may dwell in the house of my God all the dayes of my life, to behold the beautie of the Lord, and to visit his holy temple : *Psal.* 27. 4. for thy Tabernacles are amiable to mee, blessed are they who dwell in thy house : one day in thy Courts is better then a thousand els where; yea, I had rather be a doore-keeper in the house of my God, then to dwell in the tents of wickednesse. *Psal.* 84.

Concerning thy Saints also that dwell on earth, euen the excellent ones, all my delight is in them: for my goodnesse extends not to thee : *Psal.* 116. 3. but I honour and make much of them that feare thee. *Psal.* 115. 4. And by this I know that I am translated from death to life, because thou hast giuen me a heart to loue the brethren. *1. Iohn.* 3. 14.

What a Loue hee hath to the word of God, and publique exercises thereof in the assembly of the Saints.

Let bastard Christians be athamed, who loue not the house of God.

How the Christian for Gods sake loues all his Saints.

The

THE OBSERVATIONS.

I

Loue is the first affection sanctified in the regeneration.

2

The great commendation of loue.

Iohn. 13. 35.

Rom. 13. 10.

3

Two things considered in ordinate Loue: first, the object: secondly, the measure.

4

The object of loue is threefold.

AS Loue is the first affection which Faith sanctifieth in the man regenerate, and whereby also Faith workes in the sanctification of the rest, so is it the strongest: for vnto it all the rest of the affections giue place, and therefore doe we first begin at it.

It should be sufficient to prouoke vs to loue, that it is reckoned among the first fruits of the Spirit; that our Sauour cals it the badge and cognisance of his Disciples: that the Apostle cals it the band of perfection, and fulfilling of the Law: for Loue hath both the hart and the tongue of euery vertue in it. It is the ballance of the Sanctuary: no worke, had it neuer so great a shew of godlinesse can be acceptable to God, vnlesse it flow from Loue sanctified by Faith.

In the right ordering of our Loue two things are to be considered: First, that it be set on the right objects: Secondly, that it be moderate in the due measure.

The objects of our Loue are three: the first is God: the second our selues: the third is our Neighbour.

It

It is customablie thought among men, an easie and common thing to loue God, and therefore in word all men professe it, but in truth it is not so. His loue is as narrow, as his election, and it is impossible that any can loue him, but they who first haue beene beloued of him. *Herein is loue, not that we loued God first, but that hee loued vs. Diligere donum Dei est, quoniam ipse ut diligeretur dedit, qui non dilectus dilexit.*

So that wee neede not ascend into the secret counsell of God to enquire there whether wee are beloued of God or not, let vs enter into our owne heart, and see if in a good Conscience we dare say with *Dauid*, *I loue the Lord*: and then wee may be sure that first wee were beloued of him. *Amor Dei amorem anima parit, nec dubitet se amari, qui amat.* As Saint *Iohn* beloued of Christ was replenished with loue; so are all they who are beloued of him.

Two things are requisite in the loue of God: the first is, that wee loue him aboue all things. It was the conuiction of the Gentiles, that they worshipped the creature neglecting the creator, and it shall much more be the conuiction of the Christians, if they loue the creature more then the Creator. *He that loues Father or mother, wife or children, better then me, is not worthy of me*; saith the Lord *Iesus*. *Certe non amant illi Christum, qui aliquid plus quam Christum amant.*

R

And

5
None can loue the Lord but the elect.

1 Iohn 4. 19.
Aug. in Ioan.
tract. 102.

6
If we loue God it is an argument, that he loued vs.

7
God is to be loued aboue all things.

Aug. de temp.
Serm. 223.

8

For the most excellent creatures are but as beames of his beautie.

Augustine.

9

God is to be beloved for himselfe.

August. in Ioan. tract. 2.

10

Mercenary loue objected to Iob by Sathan.

And in deed, what is there to be compared with him? whatsoeuer beautie or goodnesse is in the creature, is but *splendor summi illius boni*, a beame of that great and infinit good which is in God that made it: and then onely are his creatures rightly vsed, when by them wee returne to the Lord who made them. *Si autem deseris illum qui te fecit, & amas illa qua fecit, adulter es*: but if passing by him who made thee thou set thy loue on those things which he hath made, thou goest a whooring from God, and playest the adulterer with his creatures.

The second is that wee loue him for himselfe, and this excludes that mercenary loue of worldlings, who loue him for his gifts more then for himselfe: this is *ac si sponsa plus diligeret acceptum anulum quam sponsum, & diceret, sufficit mihi annulus, faciem illius videre non desidero*: such is the vnkindely and vnchast loue of those who are so delighted with Gods gifts, that they desire not to enioy himselfe.

This mercinarie loue Sathan objected it to God: *doth Iob serue the Lord for nothing?* but hee was proued a false accuser: for when all the moueable gifts of God were taken from Iob, yet the loue of God abode deeply rooted in his hart, and after tryall he was found to haue loued God not for his gifts, but for himselfe.

And this should moue vs the more carefully
to

to flye this mercinarie loue, because Sathan placeth his great vantage in it, where he may proue it against vs. *Cauere debemus ne propter pramium diligamus Deum*: beware we loue not God for a reward onely: and if we will, *Quod quæso dabitur pramium, cum quicquid tibi daturus est, minus sit quam ipse?* what reward can be giuen vs, seeing what euer other thing he giues, is lesse then himselfe? Surely it is the purest loue which loueth God for himselfe.

The second obiekt of our Loue is our selues: for in that I am commanded to loue my neighbour as my selfe, it is first required of me, that I should loue my selfe: *Præsume si nostri diligere teipsum, & tunc commisso tibi proximum, quem diligas sicut teipsum*; first see if thou hast learned to loue thy selfe, then will I commit thy neighbour to thee, that thou maist loue him as thy selfe: *qui amat iniquitatem nolo quenquam diligas: si te sic diligas, ut perdas te, sic profecto perditurus es quem diligis, sicut te*; thou that louest iniquitie, I will not thou loue any man: if so thou loue thy selfe that thou destroy thy selfe, thou wilt also after the same manner destroy him whom thou louest as thy selfe.

There is in man by nature a selfe-loue, by which he is carryed to please himselfe in the following of his owne will, but this in very deed, is selfe-hatred: for *Amor nequitia, odium est*

R 2

anima:

11

We should the more carefully eschew it.

12

The second obiekt of our Loue is our selues.

Aug. de temp. Serm. 43.

Ibid. Serm. 239.

13

Mans natural selfe-loue is selfe-hatred.

Aug. de temp. 256.

anima : the loue of sinne is the hatred of the soule. As *Saml*, *Achitophel* and *Judas* were slaine with their owne hands, and no man can say they loued themselves; so doe all the wicked perish by their owne transgressions, and that same which in Nature is called selfe-loue, in truth is selfe-murther.

And most iustly is this come vpon man, as a recompence of his error, that because he will not loue God, hee cannot loue himselfe. A louer of God he is not, who doth continue in his sinnes : *Quomodo amas Deum, cum adhuc amas, quod in te odit Deus?* how canst thou loue God, who as yet louest that in thy selfe, which God hateth? and as little can hee be called a louer of himselfe who nourisheth a serpent in his bosome, which cannot liue but vpon his life, that is, delighteth in sinne, which doth breed his owne destruction.

The third obiekt of our Loue is our neighbour : where, first, we are to regard those of our familie, least we be found worse then Infidels : secondly, those that are of the familie of Faith : thirdly, all men; yea, euen our enemies in so much as they are the workmanship of God: for he loueth his neighbour truely, who loue God in his neighbour, that is, who loueth his neighbour, eyther because hee seeth that God is in him, or else because he would haue God in him.

Now

14
He that loueth not
God cannot loue
himselfe.

Aug. de temp.
256.

15
The third obiekt
of our loue is our
neighbour.

Now as for the measure of our Loue, it is not one and alike toward all the objects of our Loue: the right measure of our Loue to God, is to loue him without measure, at least with all that wee haue, with all our heart, all our mind, and all our strength: but the loue of our selues and our neighbour is limited; so far forth may wee loue our selues and them, as may stand with the loue of God. *Beatus qui te amat, & amicum in te, & inimicum propter te: nam solus is nihil charum amittit, cui omnia chara sunt in eo, qui non amittitur;* blessed is hee who loues God, and his friend in God, and his enemy for God, one-ly that man cannot loose any thing which he loueth, who loueth nothing but in God, who cannot be lost.

Thus the affection of Loue being ordered by grace, is in the soule like a sparkle of heavenly fire, which no way can be borne downe, but carries vp by course and degree the desires of our heart toward the Lord, from whom it came, till at length wee be consummate with his Loue.

The Censure.

But now the great number of them who want this Loue, proues that all are not Christians indeed, who now surpe the Christian name.

R 3

CHAP.

16

The right measure of our loue to God is, to loue him with out measure, not so towards man.

17

Loue compared to a fire cuer sending vp.



CHAPTER VI.

Of his Hatred.

The Lords Command.

What hatred is
commanded to a
Christian.

What hatred is for-
bidden.



Ye who loue the Lord hate
that which is euill: Psal.
97. 10. for they that call
on the name of the Lord,
should depart from iniqui-
tie, 2. Tim. 2. 19. and
should hate euen the gar-
ment, that is spotted with
the flesh: Iude. 23. but thou shalt not hate thy bro-
ther in thine heart; Leuit. 19. 17. for if any man
say that he loues God, and hates his brother, hee is
a lyar: 1. Iohn. 4. And hee that saith he is in the
light, and hateth his brother is in darknesse vnto
this

this time. 1.Ioh.2.9. He walketh in darknesse and knowes not whither he goes, because that darknes hath blinded his eyes. 1. Iohn.2. 11. Yea, hee that hates his brother is a man-slayer, and ye know that no man-slayer hath eternall life abiding in him. 1.Iohn.3.15.

The Christians Prayer for Grace to obay this Command.

Q Vicken * me O Lord, according to thy loving kindnesse, so shall I keepe the testimonies of thy mouth. Deale ^b with thy seruant according to thy mercy, and teach me thy statutes: I am thy seruant, grant me therefore vnderstanding, that I may know thy testimonies.

* Psal. 119.88.

^b Psal. 119.124.

The Christians Practise of this Command.

I Hate falshood and abhorre lyes, Psal.119.163. I hate vaine inuentions, 119.113. and all false waies. 119.128. I hate the assemblies of the euill, Psal.26.5.

It is the shame of many now, that they loue that which a Christian should hate.

Pfal. 26. 5. and them that giue themselves to deceitfull vanitie. *Pfal.* 31. 6. My soule hateth Idols, 2. *Sam.* 5. 8. and the worke of them that fall away, it shall not cleaue to mee. *Pfal.* 101. 3. Doe I not hate them O Lord that hate thee? and doe I not earnestly contend with those that rise vp against thee? surely I hate them with vnfeigned hatred, as if they were mine vtter enemies. *Pfal.* 139. 21.

THE OBSERVATIONS.

1
Man by nature is filled with a sinfull hatred.

2
For naturally man hates the Lord.

AS by nature mans heart is emptied of all holy Loue, so it is filled with a sinfull hatred, a monstrous euill, offense to God, to our neighbour, yea, and to our selues.

Naturally Man hates the Lord, according to that which our Sauour saith *hee that doth euill hateth the light*: the euill Conscience of the wicked abhorreth the Lord, who is that first, and great light, from whom all others haue that light which they haue; wishing that eyther there were not a God at all, or else that he were like them.

He hates in like manner good men, euen for that

that good which is in them, and that with such a raging malice that no band of Nature can restrain it : thus *Caine* hated his brother *Abel*, and why ? onely because his works were good : *Rabel* hated her Sister *Leah*; and why ? onely because shee was fruitfull, her selfe being barren : and *Ioseph* also was hated of his owne brethren, for no other cause, but for that his earthly Father loued him, and his heauenly Father had blessed him with the gift of Reuelation or Prophecie aboue them.

O cursed roote of bitterness which doth cause man to hate his owne, and that onely for the good that is in them ! O greatest euill so directly contrary to the greatest good ! God is so good, that of euery euill hee worketh good to his owne : and hatred is so euill that the good things of God become vnto it a matter of greater euill.

Thus is man who was made to the similitude of God, become an incarnate diuell, or as *Augustine* calls him, *Secundus Diabolus*, inferior onely to Sathan in two respects.

For whereas Sathan being now very neere fixe thousand yeares olde, hath the subtiltie of his Nature (wherein also he doth exceed man,) helped by long experience to doe wickedly, Man being of shorter continuance, cannot equall him.

S

Agaïne,

3

And he hateth also good men for the good that is in them.

4

It is a diuellish thing to hate a man for good.

5

Man a second Sathan, inferior to him in two things onely.

Ad frat. in Exim. Serm. 28.

6

First, that being of shorter continuance then Sathan, he is not of so great experience.

7

Secondly, that he is clad with a bodie, which is a great impediment to his wicked conceptions in their execution.

8

What a world of wickednesse should be in man if his thoughts were executed as they are conceived?

9

Vices goe together linked in one Chaine.

10

Hatred is bred of very euill Parents.

11

Anger continued turnes into hatred.

Againe, man is clogged with a body, which is a great impediment to the perfection and accomplishment of that which his Spirit conceiueth; it being farre otherwise with the actions of the bodie, which require the circumstances of place, and persons, then with the conceptions of the minde, which without any such thing are perfected.

Otherwayes, if the wickednesse of mans heart brake out as it is conceiued; if euery hatefull thought brake out into murther; and euery vncleane lust into a carnall act, O what a world of wickednesse should then be discovered in man? then should it be manifest, that Man for similitude of Natures, were but an incarnate Diuell, as I haue said.

As the graces of the Spirit keepe one fellowship, so disordered affections, which vnder their proper name, in effect are but vices, goe together like the linkes of one chaine.

For Hatred comes of euill parents: Pride begets Anger; Anger breeds Enuy; and Enuy brings out Hatred. If any man loue not the daughter, *suffoca matrem, & non erit filia*: let him suffocate and slay the mother, & the daughter shall not be.

Anger is *festuca in oculo*, but if it be nourished, *fit grandis trabes, ira enim inveterata fit odium*: of a mote in the eye of our Conscience it becomes

becomes a beame: for inveterate anger turneth into Hatred. Against this euill wee are to embrace the wholesome counsell of the holy Ghost: *Let not the Sunne goe downe vpon your wrath.*

Hatred againe strengthened by time brings out as abhominable Children; to wit, Lying, Detraction, and Murther. By Lying the hatefull man layes that euill vpon another which is not his: and by Detraction taketh from him the praise of that good which appertaines to him: therefore the Apostle ioynes these as twiues together φθονος and φονος, Enuy and Murther: for Enuy hauing begotten Hatred, Hatred bringeth out Lying and backbiting, and afterward actuall Murther; if God doe not stay.

Yea, as the Basiliske slayes the man, and it is not perceiued how, so the hatefull man murdereth his brother, though no man can see how hee stroke him.

The Apostle calls Auarice the root of all euill, and so it is; yet Hatred exceeds it in euill. The auaritious man will giue nothing of his owne, yet hee cares not how much be giuen by another: but the hatefull man can neither giue himselfe, nor be content another should giue to him whom hee hates: yea, *his eye is euill because God is good.*

In a word, among all wicked men a hatefull

S 2

man

Math. 5. 23.

12
Hatred brings out
most abhominable
Children.

Galath. 5. 21.

13
The hatefull man
slayes like the Basiliske.

14
Hatred exceeds
Auarice in euill.

15

Of all wicked men
a hateful man is the
worst.

*Ambros. off.
lib. 2. cap. 30.*

16

All the euill of ha-
tred returns to him
that hath it.

man is the worst: other wicked men delight in their owne good, at least in appearance, but the hatefull man is tormented with the good of others: *ille diligit mala, hic odit bona, ut prope tolerabilior sit, qui sibi vult bona (saltem apparen- ter) quam qui mala omnibus.*

But of all this the euill returns to himselfe, for the malice of the wicked slayes themselues: therefore *Basil* compareth Enuie to the Viper, that rends the bowels wherein it was conceiued: and *Augustine* to the rust that consumeth the yron wherein it was bred: among the Ethnicks *Socrates* called it *Serram animæ*, a Saw that cuts and diuides the soule in two. Thus in Enuy (said *Basil*) are many euils, and one onely good thing, to wit, that it is a plague to him that hath it.

The Censure.

But now the great number of them who nourish in their hearts this poyson of the Serpent, proueth that all haue not the Christian disposition, who now vsurpe the Christian name.

CHAP.



CHAPTER VII.

Of his Feare.

The Lords Command.



Blessed is the man who feareth alway, for hee that hardeneth his heart shall not prosper. Prou. 28. 18. The feare of the Lord is the beginning of knowledge, Prou. 1. 7 it leadeth to life, and he that is visited therewith, shall not be visited with euil, Pro. 19. 23. It is the well-spring of life to auoid the snares of death. Prou. 14. 27. in the feare of the Lord is assured strength, Pro. 14. 26 and nothing shall be lacking to them who feare him. Psal. 34. 9.

S 3

As

What excellent blessings accompany the feare of God.

Promises of enduring mercy made to them who feare God.

Promises of temporal wealth and prosperitie.

The feare of God commanded.

A feare of man also commanded.

As high as the heaven is above the earth, so great is the Lords mercy to them who feare him. Psal. 103. 11. The Lord hath compassion on them that feare him, euen as a father hath compassion on his Children: ver. 13. his louing kindnesse endureth for euer vpon them, verse. 17. the Lord delighteth in them that feare him, and attend vpon his mercy, Psal. 147. 11. and he will fulfill their desires. Psal. 145. 19. When thou eatest the labour of thy hand thou shalt be blessed that fearest God, and it shall be well with thee: Psal. 128. 2. The Lord will increase his graces toward thee, and thy children. 115. 14.

Therefore feare the Lord ye his Saints, and depart from euill, Prou. 3. working out your owne saluation in feare and trembling: Phil. 2. 12. passe all the time of your dwelling here in feare: 1. Pet. 1. 17. for nothing else doth the Lord thy God require of thee, but that thou feare him, and walke in his wayes, to loue him, and to serue him, with all thine heart, and all thy soule. Deut. 10. 12. But if yee will not keepe this, and feare this great and fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull, and the plagues of thy seede great plagues, and of long continuance. Deut. 28. 58.

And next vnto God, giue feare to them to whom yee owe feare. Rom. 13. 7. My Sonne feare the Lord and the King, and meddle not with them that

that are seditious : for their destruction shall rise suddenly. *PROV. 24. 21.* And ye shall feare every man his Father and his mother, *Leuit. 19. 3.* and be ready to giue an answer to every one that asketh you a reason of the hope that is in you, with meekenesse and feare ; that in all things hauing a good conscience, they who speake euill of you as of euill doers may be ashamed. *1. Pet. 3. 16.*

But feare ye no other Gods, neyther bow downe unto them : *2. Kings. 17. 35.* for they can neither doe good nor euill. *Ierem. 10. 5.* Neyther feare ye the Signes of heauen, whereof the Heathen are afraid. *Ier. 10. 2.* And ye that know righteousness, and in whose heart is my Law, feare not the reproach of men, nor be afraid of their rebukes, for the Moth shall eate them like a garment. *Esa. 51. 7.* Remember that I haue redeemed thee, I haue called thee by thy name, thou art mine. *Esay. 43. 1.* I am thy God, and will be with thee to strengthen thee and help thee, and sustaine thee with the right hand of my Iustice. *Esay. 41. 10.* I, euen I am he, who comforts thee: who art thou that thou shouldest feare a mortall man, and the Sonne of man who shall be made as grasse? *Esay 51. 12.* But sanctifie the Lord God of hosts, and let him be thy feare, *Esay. 8. 13.* not fearing them who kill the body, but him who is able to cast both soule and body into hell. *Mat. 10. 28.*

And as for thy finnes, for which thou fearest least

The feare of other Gods forbidden.

A feare of man also forbidden:

Comfort against
the feare of sinne.

Comfort against
the feare of spiritu-
all desertion.

least I forsake thee; feare indeed, but yet so that thou misbelieve not and distrust my mercie.) *Feare not little flock it is your Fathers will to give you the kingdome: Luke 12. 32. for you are not now under the Law but under grace, Rom. 6. 14. and haue receiued not the spirit of bondage to feare againe, but the spirit of Adoption, whereby ye cry Abba Father. Rom. 8. Feare not therefore, for thou shalt not be confounded, nor put to shame, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widow-hood any more. (If) for a little while I forsake thee, yet with great compassion will I gather thee: for a moment may I hide my face from thee, but with everlasting mercy will I haue compassion on thee, saith the Lord thy Redeemer: the mountaines shall remoue, and the hills shall fall downe, but my mercy shall not depart from thee, neyther shall the Covenent of my peace fall away, saith the Lord that hath compassion upon thee. Esay. 54. 4.*

The Christians Prayer for Grace to
obay this Command.

* Exod. 15. 11.

THou * O Lord, like vnto whom there is none
among all the Gods so glorious in holinesse,
fearefull

fearefull in praises, and doing wonders, ^b I beseech thee hearken to the prayer of thy servant, who desireth to feare thee : ^c Gine me (good Lord) that holy feare of thy Name, which thou hast commanded, ^d that I may not erre from thy wayes, nor harden my heart from thy feare : ^e for I know that great is thy goodnesse which thou hast laid up for them that feare thee. Lord ^f therefore knit mine heart vnto thee, that I may feare thy Name, and may receiue grace to serue thee, so that I may please thee with reuerence and feare, through Iesus Christ.

^b Nehem. 1. 11.

^c Malach. 2. 5.

^d Esay. 63. 17.

^e Psal. 31. 9.

^f Psal. 110.

^g Heb. 12. 28.

The Christians Practise of this Command.

WHO would not feare thee O King of the nations? for to thee appertaines dominion. *Iere. 10. 7.* Surely I tremble for feare of thee, and am afraid of thy iudgements. *Psal. 119. 120.* My whole conuersation hath beene in weaknesse, feare, and much trembling, *1. Cor. 2. 3.* I haue had fightings without and terrours within : *2. Cor. 7. 5.* Yea, from my youth I haue suffered thy terrours, doubting of my life, *Psal. 61.* yet will I not feare what Flesh can doe

What a reuerent
feare of God is in
the Christian

What a reuerent
feare of God is in
the Christian

Hee that feareth
God aright, fea-
reth no other
thing.

doe vnto mee, *Psal.* 56. 4. nor be afraid of ten thousand of the people that should beset me round about. *Psal.* 3. 6. Neyther will I be afraid of euill tidings, because mine heart is fixed, and beleeueth in the Lord, *Psal.* 112. 7. hee is mine hope and strength in trouble, ready to be found, therefore I will not feare though the earth be moued, and the mountaines cast into the sea: *Psal.* 46. 1. Yea, though I should walk through the valley of the shadow of death, yet will I feare none euill: for the Lord is with me, his staffe and his rod, they comfort me. *Psal.* 23.

THE OBSERVATIONS.

I
Naturally men
feare Sathans sha-
dow more then
Sathan himselfe.

FEare among the rest of our Affections is also disordered by Nature, so farre, that now wee feare where there is no cause, and do not feare, where we haue cause to feare. Naturally men are more afraid of Sathans shadow, then of Sathan himselfe: his apparition without terrifieth men, but the power of his kingdom commanding their affections within, is not feared. *shall*

It

It is now the matter of mans feare, which should be the matter of his ioy. *Adam* in his innocencie placed not his ioy in the creatures which were vnder him, and gaue him obedience, but in the Lord who was aboue him, and with whom hee had his familiar conuersation, but now after his apostacie, it is become far otherwise, the Lord is become a feare and terror vnto man, who before his fall was his principall ioy.

And where it shall be our ioy in heauen to see that glory of Christ, which hee had with his Father from the beginning, wonderfull it is that those three Disciples, who were pillars of the Church, should haue bene confounded and afraid at the onely representation of that glory which was made to them on mount Tabor, so vnmeet are wee now to haue fellowship with God, by reason of our sinnes, that as I said, the matter of our ioy, is become the matter of our feare.

Yea, so farre are wee now fallen away from a similitude with our God, that wee are afraid at the sight of one of those holy Angels that minister vnto him. Nay, if a man like our selues in regard of our bodies should come from him, illuminate with his brightnesse, we might not abide him, no more then Israel could abide the shining face of *Moses*, when he came down from

2

Yea, they feare
God in such sort,
that they flye from
him.

3

Now man is afraid
at the sight of God

4

Feared also at the
sight of one of his
Angels.

*Basil. Serm. 2.
de ieiunio.*

5
Feare in the rege-
neration is recti-
fied.

6
The Nature of
feare renewed.

7
The three-fold ob-
iect of Feare.

8
We feare God for
his iudgements &
for his mercies.

the Lord, but ranne away from him: therefore doth *Basile* call our corrupted feare a certaine ebrietic, which makes vs be strange with our friends, and start at shadowes, that is to say, feare where no cause of feare is.

We are therefore to consider how in the regeneration this affection is renewed and rightly ordered, and how in holy Scripture there is a feare commanded, and commended, which we must embrace; another forbidden, and condemned, which wee must eschew.

Feare renewed in our regeneration is the daughter of Faith, the sister of Loue, the mother of Humilitie and Obedience. Therefore *Moses Deut. 10. 12.* ioynes these three together: that to feare the Lord, to loue him, and to serue him, is all that God requires of Israell.

The objects of godly feare in the man regenerate, are either in God, in our selues, or in the creature without vs.

The objects of our feare in God are first his iudgements; secondly, his mercies: For first we are taught to feare him as our iudge; then to feare him as our Father. For the holy Spirit in the work of our regeneration keeps this order: first, he rebukes vs for sin, & terrifies vs with the iudgements of God due to them, and then comforts vs with the sense of his mercie in Christ.

This feare of Gods iudgements *primus est incipientium*

incipientium gradus: it is the first steppe of them who are beginning to learne godlinesse. If thou hast not yet learned to loue God deerely, yet it is a good beginning if thou feare him. If thou loue not the pleasures of Paradice, yet be a-fraide of the torments of *Gehenna*: *Sicut enim aqua extinguit ignem*, &c. For as water quen-eth the fire, so this feare queneth the heat of sinne.

And this feare of iudgement in the Christian begets at length a feare of God for his mercies: therefore *Basil* called it a *Pædagogne*, that instructs the man to godlinesse. *Timor transit in Charitatem*, said *Gregorie*. *Vincat itaq; in te pius timor, & erit amor*: let therefore godly feare ouercome in thee, and at length there shall be loue: feare shall not abide in thee, but as a Master shall lead thee vnto loue.

Therefore said I, that the second object of our feare in God, is his mercy: according to that in the Psalmist. *Mercy is with thee that thou maist be feared.*

And this reconciles that apparant discord between the Psalmist, and the Apostle: *The feare of the Lord is cleane, and endures for ever*, saith *Dauid*. *Perfect loue casts out feare*, saith *Saint Iohn*. If feare be cast out, how doth it endure? but the answer is, that feare whereby we feare the iudgements of God, and is as I said in the

T 3

godly

9
The first thing we
feare in God is his
iudgement.
Greg. Moral.
lib. 19.

Bern. de mutati-
one aquæ in vinū.

10
The next thing we
feare in God is his
mercie.
Basil in Psal. 32.
Gregor. Moral.
lib. 22.
Aug. de temp.
Serm. 52.

11
His Saints onely
feare him for his
mercies.

12
Feare of God for
his mercie casts out
at length all feare
of his iudgements.
Psal. 19.
1. Iohn 4. 18.

godly an introduction to the loue of God, shall be cast out, when our loue is perfected: but that feare, whereby wee feare him for his mercies, and reuerence him as our Father, shall endure for euer.

In heauen wee shall haue no feare of *Gehenna*, wee shall be so filled with his Loue; yea, euen on earth, the more wee grow in the loue of God, the lesse feare of his iudgements is in vs: *Maiores est peregrinantium timor, minor propinquantium, nullus peruenientium.*

The obiects of Feare in our selues are our sinnes which wee haue done, and our infirmities by which wee are ready and prone to sinne againe.

This feare ariseth in the godly from the feare of God for his mercies: for the sweeter and more desired his mercies are vnto vs, the more fearefull vnto vs are our sinnes and our infirmities; these two a godly man feareth continually; the one because by them hee hath fallen from God; the other least they should procure a new diuorcement betweene him and the Lord whom his soule loueth.

And this feare is so necessary to keepe vs within the compasse of godlinesse, that if any man be without it, *hoc ipsum vehementius timere debeat, quod non timeat*, he ought so much the more to feare, because he is without feare.

13

Feare of Gods
iudgement shall
not be in heauen.
Aug. de temp.
214.

14

The obiect of our
feare in our selues,
are our sinnes and
infirmities.

15

Why a Christian
feares these two
continually.

16

What a fearefull
thing it is to be
without feare.
August. Ibid.

I haue learned said *Bernard* by experience, that for obtaining and retaining of grace it is very profitable that these three feares succeed by course in the soule of man, *ut timeas pro accepta gratia, amplius pro amissa, longe plus pro recuperata*: If thou haue receiued grace, feare thou procure it not to be taken from thee: if againe in thy sense thou finde it to be lost, feare much more because thy keeper hath left thee, and hee is gone from thee that sustained thee: And last, when againe it is restored vnto thee, feare most of all, least againe thou procure by thy sinnes, that it should be taken from thee.

Now the objects of our feare without vs are men of sundry ranckes, whom vnder God wee are commanded to feare, among whom the first place belongs to the King.

The second to our naturall Parents, *Leuit. 19. Let euery man feare his Father and his Mother*: where wee are to obserue that the infirmities and imperfections of our Parents must no way be the matter of our sport, farre lesse of our disdain: if wee feare God and looke to be blessed of God with *Isaiah* and *Sem*, wee must reuerence them, and couer their nakednesse, otherwise the contempt and mockry of Parents euen where they deserue it, shall bring vpon children the curse of *Chim*.

The third belongs to our spirituall Fathers,

17

A three-fold holy feare succeeding by course one another in the soule of a Christian.

Bern. in Cant. Serm. 54.

18

Objects of our feare without vs, are men of sundry ranckes.

1. The King.

19

2. Our naturall Parents.

Curst are the children that contemn their parents.

20

3. Our spirituall
Fathers.

Numb. 11. 8.

21

4. We are to feare
all men among
whom wee liue,
and why.

22

Of the right mea-
sure of our feare,
for want whereof
many fall into
feares forbidden.

23

The wicked are ei-
ther without feare,
which is false secu-
ritie, or full of raine
Feare.

Psal. 55.

Esa. 57. 11.

to whom also wee owe feare and reuerence in
the Lord, according to that, *were yee not afraid
to speake against my Seruant?*

And the fourth is, to all men among whom we
should liue of a pure conuersation with feare:
for if they be prophane, they are Sathans
snares, and wee are to feare least liuing among
them, wee be tempted to euill by them; if they
be godly they are the Lords holy ones, and we
should also feare to offend them.

Now as our Feare should be set vpon the
right obiects, so should it be rightly ordered.
The iudgements of God are not so to be fea-
red, that we distrust his mercies; nor our sinnes
so to be feared, that wee misbelieve his promi-
ses; neither men so to be feared, as if they were
not vnder God; nor shadowes so to be feared,
as if we had not a most sure word, to which wee
should take heede: and to one of these sorts
are to be referred all feares forbidden in holy
Scripture.

The wicked eyther are without Feare, their
prosperitie encreasing carelesse securitie: be-
cause *they haue no changes, they feare not God:*
and againe, *because I hold my tongue, and that of
a long time, therefore thou fearest mee not.* And
this securitie endeth alway in a most horrible
and confused feare: or else if they haue any
feare it is distemperate and out of order.

For

For there is a vaine and blinde feare, whereby they feare when there is no cause, *Psal. 13.* and this is the fruit of an euill conscience, yet euen the godly are not exempted from these sorts of blinde feares, because they are regenerate in a part onely, but at length these feares in them are banished, and chased away by the true feare of God.

Againe, there is in them a carnall feare, the object whereof is man, this is a feare in extremitie, when man is so feared that God is offended: of it speaks *Salomon: The feare of man brings a snare. Prou. 29. 25.*

And from this feare also the godly are not fully exempted: this feare made *Abraham* deny his wife; it made *Jacob* afraid of *Esaue*, notwithstanding that God had twise comforted him; it made *Samuel* feare to annoint *Dauid*, least *Saul* should slay him; it made *Ionas* decline from the calling of God; and it made *Peter* deny his Maister: but it is certaine that in the godly the true feare and loue of God at length doth overcome it.

Beside this, there is in them a seruile feare, by which they feare God for his iudgements onely: for the most prophane mockers among them are afraid when the Lord shewes himselfe angry, as is euident in *Pharaoh*: and this Feare is neuer alone in the godly, but conioyned, as

24

Sundry sorts of faithlesse feare in the wicked.

1. A vaine Feare.

25

2. A carnall Feare.

26

How with these also the godly are exercised.

27

3. A seruile Feare.

28

In the wicked seruile feare encreaseth vntill it end in desperate feare.

1 Sam. 18.

Miserie of them who fear not God is, that they can neuer be without fear to trouble them.

29

How cursed a feare the seruile feare of the wicked is.

Bern. ad Oger. Epist. 87.

Basil. in psal. 33.

I said, with a feare of God for his mercy, which at length shall ouercome, and cast out all feare of his iudgements.

But in the wicked seruile feare encreaseth alwaies, vntill it end in desperate feares; as we may see in *Saul*, who feared *Dauid*, because hee saw that God was with him, and became alwayes hisemie. O most miserable and vnhappy condition, to hate a man because God loues him; to be enemie vnto him, because God is with him! for as Gods loue towards his owne can neuer end; so matter of feare and perturbation to the wicked can neuer be lacking, the end whereof can not be hurt to the godly, but desperate destruction to themselues. As it was vnto *Saul*, so let all thy enemies perish O Lord. And this feare is also in damned Diuels, but godly men neuer fall into it.

For this cursed feare is the daughter of Infidelitie, the sister of Hatred, the mother of Disobedience and Despaire. *Timor tristis & inutilis qui veniam qua non quarit, non consequitur*: a sad and vnprofitable feare, which neuer gets mercie, because it cannot seeke it. *Hic timor cum infidelitatis filius sit, salutaris non est*: this feare being the childe of distrust cannot be profitable vnto saluation.

Of all this it is euident, that the wicked who cast off the feare of God, are not for all that with
out

out feare, yea, rather as is threatned, if thou wilt not feare this great and fearefull name, *The Lord thy God*, the Lord shall giue thee a trembling heart, and thou shalt feare continually. *Merito certe omnia timet, qui unum non timet*: it stands with Gods iust iudgements, that hee should feare all things who feares not one, to wit, The Lord his God.

The Soueraigne remedie therefore against all disordered feare is the true feare of God: *if there be any wickednesse in thine hand, put it from thee, and let not euill dwell in thy tabernacle, so shalt thou lift up thy face without spot, and thou shalt be safe without feare.*

This holy feare of God is the beginning of wisdom: *Pro. 1. 7.* yea, it is the end of all *Ecc. 12*. It is *Custos innocentia*, said Cyprian: It is *Anchora cordis*, the anchor of the heart, said Gregory: which keeps it vncarryed away by the waues of raging tentation: *ubi timor Dei non est, ibi dissolutio est vita*, said Augustine, where no feare of God is, there is dissolution of life: It is *semen Iustitia*, said Bernard, the seed of righteousness: without which can be no ingresse into godliness: without it can be no religion, said Lactantius, *quod enim non metuitur, contemnitur; quod contemnitur, non colitur*; for that which is not feared, is contemned; and what is contemned, cannot be worshipped.

30

Endles feare is the iust punishment of them who feare not God.

Deut. 18. 18.

31

For the true feare of God banisheth all other feare.

32

A great commendation of godly feare.

Cyp. lib. 2. epi. 2.
Gregor. Moral.
lib. 6.

Aug. de Temp.
Serm. 112.

Bern. in Cant.
Ser. 37.

Lactant. de ira
Dei. cap. 8. 11.

28

In the wicked seruile feare encreaseth vntill it end in desperate feare.

1 Sam. 18.

Miserie of them who fear not God is, that they can neuer be without fear to trouble them.

29

How cursed a feare the seruile feare of the wicked is.

Bern. ad Oger.
Epist. 87.

Basil. in psal. 33.

I said, with a feare of God for his mercy, which at length shall ouercome, and cast out all feare of his iudgements.

But in the wicked seruile feare encreaseth alwaies, vntill it end in desperate feare; as we may see in *Saul*, who feared *Dauid*, because hee saw that God was with him, and became alwayes his enimie. O most miserable and vnhappy condition, to hate a man because God loues him; to be enimie vnto him, because God is with him! for as Gods loue towards his owne can neuer end; so matter of feare and perturbation to the wicked can neuer be lacking, the end whereof can not be hurt to the godly, but desperate destruction to themselues. As it was vnto *Saul*, so let all thy enemies perish O Lord. And this feare is also in damned Diuels, but godly men neuer fall into it.

For this cursed feare is the daughter of Infidelitie, the sister of Hatred, the mother of Disobedience and Despaire. *Timor tristis & inutilis qui veniam quia non quarit, non consequitur*: a sad and vnprofitable feare, which neuer gets mercie, because it cannot seeke it. *Hic timor cum infidelitatis filius sit, salutaris non est*: this feare being the childe of distrust cannot be profitable vnto saluation.

Of all this it is euident, that the wicked who cast off the feare of God, are not for all that with
out

out feare, yea, rather as is threatned, if thou wilt not feare this great and fearefull name, *The Lord thy God*, the Lord shall giue thee a trembling heart, and thou shalt feare continually. *Merito certe omnia timet, qui unum non timet*: it stands with Gods iust iudgements, that hee should feare all things who feares not one, to wit, The Lord his God.

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30
Endles feare is the iust punishment of them who feare not God.

Deut. 28. 58.

31
For the true feare of God banisheth all other feare.

32
A great commendation of godly feare.
Cyp. lib. 2. epi. 2.
Gregor. Moral. lib. 6.
Aug. de Temp. Ser. 112.

Bern. in Cant. Ser. 37.

Laëtant. de ira Dei. cap. 8. 11.

33
It is the naile
which keepes the
heart sure vnto
God.

In a word, it is in holy Scripture compared to a naile, which being stricken into the heart of man by the hand of God, keepeth it stable, that neither the tyranny nor deceit of sinne, can carry it away: therefore doth the holy Ghost conioyne these two, *feare God, and cleaue to him.*

The Censure.

But now the licentious lines of many, in this age, led without all feare of God, proue that all haue not the Christians disposition, who now vsurpe the Christian name.

CHAP.



CHAPTER VIII.

Of his Confidence.

The Lords Command.



*He Lord is God in heauen
aboue, and in earth be-
neath, Ios. 2. 11. blessed
is the man, that makes
the Lord his trust, & re-
gardeth not the proud :
Psal. 40. 4. for they who
trust in the Lord, shall be as mount Sion, which
cannot be remoued, Psal. 125. 1. The eye of the Lord
is vpon them that trust in his mercy, to deliuer
their soule in death, and to preserue them in
famine. Psal. 33. 18. The Lord is good, and as a
strong*

Confidence in
God commanded
and commended
for most excellent
blessings it brings
to them that haue
it.

Confidence in man
forbidden and con-
demned, whether it
be in our selues or
in others.

strong hold in the day of trouble, and bee know-
eth them that trust in him. Nahum. 1. 7. There-
fore trust in the Lord for euer, and you shall be
assured. 2. Chron. 20. Trust in the Lord, and
bee shall comfort thine heart. Psal. 27. 14. Com-
mit thy way to the Lord, trust in him, and bee
shall bring it to passe. Psal. 37. 5. Hee that walk-
eth in darknesse and hath no light, let him trust
in the name of the Lord, and stay upon his God :
Esay. 50. 10. for in the Lord is strength for euer-
more. Esay. 26. 4.

But in his owne might let no man be strong,
1. Sam. 2. 9. leane not to thine owne wisdome :
Prou. 3. 5. for he that trusteth in his owne heart
is a foole. Prou. 28. 26. Neither put you your
trust in Princes, nor in the Sonne of man : Psal.
146. for confidence in man is like a broken tooth,
Prou. 29. there is no help in him, his breath doth
depart, and bee returneth to his earth, then his
thoughts perish. Psal. 146. 4. Cursed is the man
that trusteth in man, and doth make Flesh his
arme, and with-drawth his heart from the Lord.
Ierem. 17. 5.

The

The Christians Prayer for Grace to
obay this Command.

O Lord, who dost preserve the state of the righteous, and art the hope of Israel, seeing all that forsake thee shall be confounded, and they that depart from thee shall be written in the earth, it is good for me to draw neere unto thee, O Lord: therefore be thou my strong rock, wherunto I may alwayes resort: be thou the glory of my strength, that by thy favour my home may be exalted: for my shield appertaineth to the Lord, and my King is the holy One of Israel. Have mercy on me, O God, haue mercy on me: for my soule trusteth in thee, and in the shadow of thy wings will I trust till these afflictions ouerpasse. Give me help against trouble for vaine is the help of man, and let thy mercy be upon me, as I trust in thee, through Iesus Christ. Amen.

^a Prou. 1.7.

^b Ierem. 45.

^c Psal. 73. 27.

^d Psal. 71. 3.

^e Psal. 89. 17.

^f Psal. 57. 1.

^g Psal. 60. 11.

^h Psal. 33. 3.

The

The Christians Practise of
this Command,

The strength of a
Christian is in
God alone.

Let Idolatrous
worldlings who
make gold their
God, thinke shame
of their sinne.

TRuely the hope of hils is but vaine, and the multitude of mountaines, but in the Lord our God is the health of Israell. *Jeremie* 3. 23. Some trust in Chariots, and some in Horfes, but I will remember the name of God my Lord *Psal.* 20. 7. The eternall God is my refuge, and vnder his armes I am for euer. *Deutro.* 33. 27. I will not say to the wedge of Gold, thou art my confidence, *Iob.* 31. 34. but O Lord thou art my fort, my strength, and my refuge in the day of affliction, *Jerem.* 16. 9. I trust not in my Bow, nor my sword, thou sauest me from mine aduersaries. *Psal.* 44. 6. My defence is in the munition of rocks, *Esay.* 33. 16. euen in the Lord, who preferueth the vpright in heart: *Psal.* 7. 10. he is my rocke, my fortresse, the horne of my saluation, and my refuge: *Psal.* 81. 21. he is the strength of my heart, *Psal.* 73. 26. his Name is a strong tower: *Prou.* 18. therefore I will trust in the Lord, and will not feare what flesh can doe vnto me. *Psal.* 56. 4.

THE

THE OBSERVATIONS.

IN a worldling feare and confidence consists not together, the one of them weakeneth the other: in a Christian it is not so, his feare of God is not without confidence in God, neither is his confidence in God without feare of God; and of this it is euident that the confidence by which the feare of God is weakened and empayred is carnall, and not Christian. Christian confidence is that grace of God, whereby the beleeuing man rests so vpon the promises of God, that in greatest commotions and temptation he abides fixed stedfast and vnmoued.

As a rocke in the Sea beaten with the waues which are raised by euery Winde, so liues a Christian in the world, an object of all tentations: sometime impugned by trouble comming from God: sometime by trouble comming from men: and sometime by trouble comming from Sathan: but in all these assured confidence sustaines him.

For in such troubles as come immediatlie
X from

In a Worldling
feare and confi-
dence consists not,
it is otherwise in
the Christian.

2
As a Rocke in the
Sea beaten with
the waues of euery
winde, so is a chris-
tian in the world.

3
The confidence & refuge of a Christian in such troubles as come from God immediately.

Hofea. 6. 1.

Iob. 4.

4
The confidence of a Christian in such troubles as come by men.

Matth. 27.

5
Hee knows the harts of men are in the hands of God.

from God, it is the Nature of faith that by it his Children cleaues fastest to God when hee seemes sharpest to put them from him; they runne to the hand that strikes them, and will know no other. *Come, and let vs returne to the Lord, for he hath spoyled and hee will heale vs, he hath wounded and he will binde vs up.* So deeply is the assurance of Gods truth rooted in their hearts, that their conclusion is set downe with that holy man Iob, *albeit the Lord would slay me, yet will I trust in him.*

And as for all those troubles that come by men, they consider that they are moderated by God, according to that which our Sauour said to Pilate: *Thou couldst haue no power ouer mee were it not giuen thee from aboue.* And in this by manifold experience hath God confirmed them.

For hee made the Barbarians courteous to Paul: Artaxerxes fauourable to Nehemiah: the keeper of the prison friendly to Ioseph: yea the Lyons peaceable to Daniel. Againe hee raised Absalom against David to chastise him: he made Pharaoh rigorous to Israel, that so hee might winne them from the loue of Egypt. Seeing it is so, that their harts are ruled by God to like or dislike his Children as hee sees may be for their good, why shall trouble comming from them disquiet vs?

And

And by the same consideration is the Christian sustained in all those troubles that come from Sathan: hee knoweth he can doe nothing but by diuine permission, and therefore in trouble from Sathan, hee seekes his comfort from God. Thus is the Christian shaken with many temptations, but is neuer remoued.

But the confidence of Worldlings, is eyther in themselves, as namely in their owne might, and these proue weake like *Goliath*; or in their owne wisdom, and these proue fooles like *Acchitophel*; or in their owne righteousness, and these proue most vnrighteous, as the Pharises, before whom Publicans and sinners shall goe into the kingdome of heauen.

Or else their Confidence is without them, as eyther in men; and of all these it is true which *Rabsache* spake of the King of Egypt, they are but broken staues of Reede: or else in strong holds, which are as easily shaken by the Lord, as ripe figs fall from a tree, said *Nahum*: or else in riches, which are deceitfull refuges of vanitie, and cannot help in the day of trouble.

* Outward meanes are good to vse, but euill to trust in: if we set them in Gods roome, they become either very pernicious, or most vnprofitable. Example of this, one for many we haue in *Asa* and *Ezechia*, whereof the one being diseased but in his feet, dyed thereof, because he

6

The confidence of a Christian in such troubles as come by Sathan.

7

The confidence of worldlings is eyther in themselves.

Luke 18. 13.

8

Or in others without them.

9

How in trouble outward and second meanes are to be vsed.

10
Miserable are the
wicked, whose
confidence is not
in God.

sought Physitians and not the Lord, the other being diseased in his bowels recovered of it, because hee looked to GOD, more then to meanes.

Thus we see how the wicked like a Reed shaken with the winde, are tost with euery temptation, because their confidence is not in God.

The Censure.

Now the great number of them who eyther turne aside to unlawfull meanes, or looke to the lawfull meanes more then to God, proues that all are not Christians indeed, who now usurpe the Christian name.

CHAP.



CHAPTER IX.

Of his Ioy.

The Lords Command.

BE glad yee righteous, and
 ioyfull all yee that are up-
 right in heart: Psal. 32.
 11. let the heart of them
 who seeke the Lord re-
 ioyce. Psal. 105. 3. But let
 not your ioy be in wine
 and oyle: Psal. 4. nor in Men: 1. Cor. 3. 21. nor
 in this, that Spirits are subdued to you: Luk. 10. 20
 but in God through Iesus Christ, by whom ye haue
 receiued attonement, Rom. 5. 11. by whom also your
 names are written in the booke of life. Luk. 10. 20.

X 3

Reioyce

The matter of a
 Christian mans ioy
 is.

1

The Lord our
 God.

2

Our owne salua-
 tion.

3
The prosperitie of
the Church.

4
Sufferings with
Christ.

5
All the gifts of
God.

The Christians
joy is tempered
with feare.

Reioyce ye also with Ierusalem, and be glad with her, and all that loue her, reioyce with ioy for her, all yee that mourne for her, that ye may sucke, and be satisfied with the breasts of her consolation; that ye may milk out, and be delighted with the brightnesse of her glory. Esay. 66. 10. And pray continually for her peace. Psal. 122. 6. If men reuile you and persecute you, and say all manner of euill against you for Christs sake, reioyce and be glad, for great is your reward in heauen. Mat. 5. 11. Count it exceeding ioy when ye fall into many tentations, Iames. 1. (specially) in as much as yee are made pertakers of Christs sufferings, that when his glorie shall appeare, yee may be glad and reioyce. 1. Pet. 4. 13. Finally, reioyce in all good things, which the Lord thy God hath given thee and thine household, Deut. 26. 11. but see thy ioy be in trembling. Psal. 2. 11.

The Christians Prayer for Grace to
obay this Command.

* Psal. 89. 26.

Blessed are the people that can reioyce in thee,
O God, they shall walke in the light of thy
countenance, they shall reioyce in thy Name conti-
nually,

anually, and in thy righteousness shall they exalt themselves. ^b Let therefore thy tender mercy come to me, that I may live: for thy Law is my delight. ^c Make me to heare ioy and gladnesse, and reioyce the soule of thy seruant: ^d Yea Lord, fill me with thy ioy and peace in beleeuing, that I may abound in hope, through the power of the holy Ghost, by Iesus Christ our Lord. Amen.

^b Psal. 119. 77.

^c Psal. 51. 6.

^d Rom. 15. 13.

The Christians Practise of this Command.

I Will reioyce in the Lord, and my soule shall be ioyfull in my God: *Esay. 61. 10.* I will be glad O Lord, and reioyce in thy mercy, for thou hast seene my trouble, and knowne my soule in aduersitie: *Psal. 31. 7.* thou hast encreased my ioy according to the ioy of the Haruest, and as men reioyce when they diuide the spoyle: for the yoke of my burden, and the rod of my oppression hast thou broken. *Esay 9. 3.* In Christ Iesus therefore will I reioyce, in those things that pertaine to God. *Rom. 15. 17.* And God forbid I should reioyce in any thing, saue onely in his Crosse, by whom the world is crucified to me, and I to the world. *Gal. 6. 14.*

(For

I
The Christian reioyceth first in God, and that saluation conquered for him by the Crosse of Christ.

2

What a ioy the
Christian hath in
the word of God.

And in the house
of God.

3

How the Christi-
an reioyces in well
doing, albeit hee
should suffer euill
for it.

(For this cause) Thy word O Lord is vnto me the ioy and reioycing of my heart. *Ierem.* 15. 16. As the friend of the bridegrome who stands and heares him, reioyces greatly because of the bridegromes voice, *Iob.* 3. 29. so doe I reioyce at thy word O Lord, as one that findeth a great spoile, for thy promises are my comfort in trouble, *Psal.* 119. 50. I haue taken thy testimonies as an heritage for euer, *Psal.* 119. 111. and haue had as great delight in them as in all riches: 119. 14. therefore I reioyced when they said to me, we will goe to the house of the Lord, *Psal.* 122. 1. for it is my ioy to draw water out of the Wels of thy saluation. *Esay.* 12. 3.

And like as Israel reioyced with a great ioy when they offered willingly to the Lord with a perfect heart: 2. *Chron.* 29. 9. Or as Iudah reioyced, when all the Land bound themselves by an oath to seeke the Lord: 2. *Chron.* 15. 15. So is it my ioy, alwayes to doe well and iustly; *Prou.* 21. 15. yea, though trouble follow well-doing, yet in my geatest tryall of affliction my ioy shall abound, 2. *Cor.* 8. 2. and I will reioyce that God hath counted me worthy to suffer for righteousness, and for the name of Christ. *Acts.* 5. 41. Neyther shall the spoliation of my goods impaire my ioy, knowing that I haue in heauen a better and more enduring substance. *Heb.* 10. 34.

And

And as for Ierusalem I will preferre it to my chiefe ioy, *Psal.* 137. 6 I will loue the stones, and dust of Sion better then the palaces of Babel. 102. 14. I will euer wish that peace may be within her wals, and prosperitie within her pallaces. *Psal.* 122. 7. that her sonnes may be as plants growing vp in their youth, and her daughters as corner stones, grauen after the similitude of a pallace. *Psal.* 144. 12.

(Generally) I will not reioyce at the destruction (of any man, nay not) of him that hated me, *Iob.* 31. 29. But with the Angels will reioyce at the conuersion of a sinner.

Last of all, as *Sara* reioyced in the Childe which God had giuen her; so I know it is lawfull for mee to reioyce in all the gifts that God hath giuen vnto mee, *Deut.* 26. 11. and therefore I will reioyce in the workes of thy hands O Lord, *Psal.* 92. 4.

The welfare of Gods Church is also a ioy to the Christian.

The conuersion of a sinner reioyceth the Christian.

Hee hath ioy in all Gods gifts, as in the tokens of his loue.

THE OBSERVATIONS.

MAn by his fall lost not the naturall affections which GOD created in him, but the
Y rectitude

^I
Man by his fall lost not the affections, but the holinesse of them.

2
Neyther doth
Christs grace take
away affections,
but onely rectifies
them.

3
The nature of ioy.

*Psal. 89. 16.
Basil. de grat.
Deo agendus.*

4
Ioy is eyther natu-
rall or spirituall.

5
The obiects of na-
turall ioy are Gods
gifts abused, Sa-
thans baits disgui-
sed.

6
How Gods gifts
are abused by the
wicked.

rectitude and holinesse of his affections, which now are moued in him no otherwise then members in a paraliticke body, to wit, out of order.

Neither doth the grace of Regeneration take away from man naturall affections, but onely the peruerse inclination and disordered motion of them by restoring them againe to their originall rectitude and holinesse.

What the Nature of ioy is, may better be felt then can be defined. It is an affection of the soule, whereby the soule vpon knowledge of some good eyther present, or to come, is enlarged, as saith the Apostle: or exalted, as saith the Psalmist: *Ita ut animam prope exilire & ad exteriora prorumpere dicas.*

This ioy is eyther Naturall, such as is the ioy of men vnregenerate; or Spirituall such as is in the regenerate.

The Naturall man againe hath his ioy, eyther in the gifts of God, wickedly abused by himselfe; or else in the baits of Sathan cunningly disguised: for the Naturall man doth in such sort vse the gifts of God, that hee neyther seeks nor finds comfort in God who gaue them, and this is Idolatry, to set vp in thy affection the creature before the Creator: beside this, he vseth not the creature after the will of him who gaue it, but after the lust of his owne will, and this also is sacriledge, to abuse that to wicked
and

and prophane ends which God created good and holy.

And hereof it comes to passe, that vnto the wicked, the good creatures become the meanes of their greater condemnation, yea, and oft-times also of their present confusion in this life. The Lord most iustly suffering them to perish in the abuse of that creature, wherein they reioyced more then in him: and of this daily examples haue we before our eyes,

Thus *Haman* like a foole reioyced in his preferment, specially, that hee was bidden to the Banquet by *Queene Esther*, not knowing that the same was the beginning of his fall: thus *Achitophel* thinking by his wit to beare out an euill cause, was snared thereby himselfe: so *Ab-saloms* carnally reioycing in his beautifull haire, found it at length a rope to hang himselfe: so the Philistims eating and drinking before *Dagon*, and reioycing to make a play-foole of blind *Sampson*, had their banquetting house by him made their buriall.

Yet the other object of their ioy is worse, by which they ioy in the disguised baits of Satan, couered with a shew of deceitfull pleasures that endure but for a season, but vnder it lurkes the hook that slaies them to death, that endures for euer: here is a most lamentable case to see men with a carnall ioy swallowing vp the pleasures

7
Abuse of Gods
gifts punished in
the wicked.

8
Naturall men haue
their ioy in that
which is their de-
struction.

9
How they reioyce
in the baits of Sa-
than disguised.

*Gregor. Moral.
lib. 20. Serm. 8.*

10

They are like birds
eating meat vnder
the fowlers net.

11

Their ioy compa-
red to the burning
of a Candle.

12

Three properties
of a Christians ioy:
it is,

1. Solid.
2. Intetnall.
3. Eternall.

pleasures of sinne, which will be their perdition,
*Lachrymarum causas tripudiantes peragunt, &
ridentes mortis negotium exequantur.*

In this they are like Birds which lay downe
their heads to take vp the cornes of Wheat cast
to them by the Fowler, but see not the snare
which hee hath spread ouer to take them: or
like the Fish in the pleasant streame of Iordan,
taking pleasure in that same water, which car-
ryeth them that they know not of into the salt
sea, where incontinent they die.

As also this ioy arising of the pleasure of
sinne, is not vnproperly compared to the light
of a candle, which in burning consumeth that
same which nourisheth it, till at length both of
them die together, and the light end in dark-
nesse and stinking smoake. It is euen so with car-
nall ioy, which consumeth by degrees, those
same things which nourish it, as outward sub-
stance, and strength of bodie; and then being
consumed it selfe, endeth in fearefull anguish
and perturbation.

But the ioy of the man regenerate hath these
three properties: first, it is a great and solide ioy,
for he neuer layes it vpon any small thing; God
is the matter of his ioy: secondly, his ioy is in-
ternall; whereas the heart of the wicked euen
in laughing is sorrowfull, the heart of the godly
in mourning is ioyfull: thirdly, it is eternall, and
endures

endures for euer, where the ioy of the wicked is but like a point, wherein there is no continuance.

The obiects of a Christians ioy are, as I said, first, God; and then those benefits which of his loue and mercie flow from him to vs in Christ Iesus, & these are either principal or secondary.

Principall benefits wherein the Christian reioyceth, are Election, Calling, Iustification, Sanctification, deliuerance in tentations, which breedes experience, and experience begets and encreaseth a sure and liuely hope of our Glorification, which maketh our ioy to abound.

Secondary benefits are also the matter of the Christians ioy, according to that, *Deu. 26. 11* Not so much for the gifts themselues, as for that they are giuen of God, tokens of his fatherly loue, and pledges of better things to come. Where it is to be marked, that in one and the selfe same externall gift, where the Naturall man is onely delighted with the goodnesse of the thing it selfe, the Spirituall man is much more refreshed with the sense of Gods loue, from which the gift came, then he is with the gift it selfe.

The Censure.

But the want of this disposition proues that all are not Christians indeed, who vsurpe the Christian name.

13
Obiects of a Christians ioy are; first, God.

14
Then Gods benefits principall.

15
And secondarie.



CHAPTER X.

Of his Griefe.

The Lords Command.

Mourners for sin
are blessed and
marked of God.



*Blessed are they that mourn:
for they shall be comforted. Math. 5. The sacrifices
of God are a contrite Spirit; a contrite and a broken heart the Lord despiseth not. Psal. 51. 17. Set
a marke on the fore-head of them that mourne, and
cry for all the abominations that are committed
in the Citie. Ezech. 9. 4. It is better to goe to the
house of mourning then to the house of banquet-
ting, because this is the end of all men, and the
living*

living shall lay it to his heart : Eccle. 7. 4. Mourn
 yee therefore with them that mourn; for if one
 member suffer, all ought to suffer with it. 1. Cor.
 12. 26. But be not grieved with the Lords cor-
 rection : for he correcteth those whom he loveth.
 Prou. 3. 11. But concerning them who are asleepe,
 sorrow not as others doe which haue no Hope.
 1. The. 4. 13.

The Christians Prayer for Grace to obey this Command.

O Lord, ^a thou to whom heauen is for a throne
 and the earth for a foot-stoole, and yet hast said
 in thy word, that thou wilt looke vnto him that
 is of a poore and contrite spirit, and trembleth at
 thy words : ^b create, I beseech thee, in me a cleane
 heart, and renue a right spirit within mee. ^c fill
 my head with water, and make mine eyes a foun-
 taine of teares, that I may weepe both night and
 day, ^d recounting my former sinnes in the bitter-
 nesse of my heart; ^e and so may now sow in teares,
 that after this I may reape in ioy, through Iesus
 Christ. Amen.

To worldlings
 sinne is a ioy, cor-
 rection a griefe : to
 the christian by the
 contrary, sinne is a
 griefe, correction a
 ioy.

^a Esay. 66. 1.

^b Psal. 51. 10.

^c Ierem. 9. 1.

^d Esay. 38. 15.

^e Psal. 126. 5.

The

The Christians Practise of
this Command.

The life of a Christian is fraughted with heauinesse, & that:

1. For his owne finnes.

2. For his absence from the Lord.

3. For the finnes and abominations committed by others.

MY life is wasted with heauinesse, and my yeeres with mourning : *Psal.* 31. 10. All the worke wrought vnder the Sunne is grievous to me; for all is vanitie and vexation of Spirit. *Eccle.* 2. 17. (Specially) because the good I would, I doe not; but the euill I would not, that I doe: for there is a Law in my members rebelling against the Law of my minde, and leading me captiue to the Law of sinne. *Rom.* 7. O miserable man that I am, who shall deliuer me from this body of death. ver. 24. Woe is mee that I remaine in *Mesech*, and dwell in the tents of *Kedar*: My soule hath too long dwelt with them that hate peace: *Psal.* 120. 5. for I am in daily heauinesse through continuall temptations, *1. Pet.* 1. 6. therefore I sigh in my selfe, waiting for the adoption euen the redemption of my body. *Rom.* 8. 23.

And beside this, I am vexed euery day, with godly *Lor*, by hearing and seeing the vnlawfull deeds of the wicked, among whom I sojourne.

2. *Pet.*

2 *Pet.* 2. 8. as *Dauid* was grieved when hee saw how that transgressors did not keepe Gods law *Psal.* 119. 138. for which his eyes gushed out riuers of water, *vers.* 136. As *Ieremie* weeped in secret for the sinnes of his people, *Ier.* 13. 17. and as *Ezra* rent his clothes, and plucked his haire off his head and beard when hee heard that the people who came home from the captiuitie had sinned against the Lord, *Ezra.* 9. 3. As our Sauour mourned for the hardnesse of heart in the Iewes, *Mar.* 3. 5. and weeped sore because Ierusalem knew not those things that belonged to her peace, *Luke* 19. 41. As *Paul* had great sorrow and heauinesse of hart for his brethren, *Rom.* 9. 2. and in great affliction and anguish with many teares craued their amendment to whom he wrote, 2 *Cor.* 2. 4. euen so hath my teares been my meat night and day, *Psal.* 42. 3. and I mourne for all the abominations that are done by others in the Citie, *Ezech.* 9. 4.

Moreouer, as godly *Nehemiah* was sorrowfull for Ieruselems desolation, *Nebe.* 2. 3. and as the Iewes weeped in Babel, when they remembred Sion, *Psal.* 137. 1. As the wife of *Phinees* was not so sorrowfull for the losse of her husband, as for the captiuitie of the Arke, and departure of the glory of God from Israell, so doe I mourne for the affliction of *Ioseph*, *Amos.* 6. 6 and mine eyes droppes downe teares night and day for the

Z

trouble

4
For the trouble of
the Church.

5
For every one that
is in trouble.

trouble of Ierusalem, *Ier.* 14. 17. for about all things I wish her peace and prosperitie. *Psal.* 122.

Finally, I am sorrowfull with him that is afflicted, and I weepe for euery one that is in trouble; and my soule is in heauinesse for the poore one, *Iob.* 30. 25. yea with godly *Samuel*, I will mourne euen for wicked *Saul*: 1 *Sam.* 15. 35. and with louing *Dauid* for rebellious *Abshalom*, 2 *Sam.* 18. 33. but much more with good *Jonathan* will I weepe sore, if *Dauid* be reuiled and persecuted, 1 *Sam.* 20. 34.

THE OBSERVATIONS.

I
Our ioy in this life
not without griefe.
1 *Pet.* 1. 5. 6.

2
Comfort is sometime
scant euen in
the heart of the
Christian.

O Vr ioy in this life is not without griefe, and heauinesse; so witnesseth Saint *Peter*, we reioyce in the saluation prepared for vs, and yet wee are in heauinesse through manifold tentations: the like we finde in our owne experience.

As wine failed euen in that banquet at which Christ was present; so comfort sometime is interrupted, euen in that heart wherein Christ dwels, but as in the one hee turned water in wine in the end, so in the other shall he turne all sorrow into ioy at the last.

The

The causes of griefe in a Christian are three-fold: the first is the consideration of that which wee haue beene: the second is the consideration of that which we are: the third, the consideration of that which we would be, and are not.

As for the first: so long as a man and his sin are one, he neither fees the weight of it, nor the wrath that followes it, but reioyceth in that which should be the matter of his griefe, but so soone as man by grace is parted from his sin, then becomes sin a burden to him, and a matter of his griefe, which before was the matter of his ioy.

One example of this we haue in *Dauid*, who hauing committed adultery, and going about to cloake it with murther, was neither troubled himselfe with this abominable sinne, nor yet would haue others troubled with it, and therefore wrote he to *Ioab* a command, indirectly to slay *Vriah*, and therewithall subioyned; *let not this trouble thee*: but how much it troubled him when God renued him by repentance, the 32. and 51. Psalmes doe testifie.

Another we haue in the Apostle Saint *Paul*, who while hee was in his sinnes persecuted with pleasure the Saints of God: but when God sundred him from his sinnes, what a griefe that sinne in speciall was to him, he witnesseth himselfe; *I am not* (said hee) *worthy to be called an*
 Z 2 *apostle,*

3
Causes of griefe arising from our selues are three-fold.

4
A man so long as he is in his sinnes thinks them no cause of griefe.

5
An example hereof in *Dauid*.

2. Sam. 11. 25.

6
Another in *Paul*.

7

When God looses
a man from sin, he
binds him to an ha-
tred of sinne.

Why the memory
of sinne remaineth
when the guilt
thereof is remoued.

8

Persian Kings
could suffer no
mourners in their
presence, but it is
not so with God.

9

The Lord liketh
our mourning
countenance best.

Apostle, because I persecuted the Church of God.

For when the Lord looseth a sinner from his sinne, hee bindeth him to a perpetuall hatred of his sinne : and therefore is it, that when hee hath taken away the guiltinesse of a sinne, yet hee will haue the memory thereof to remaine : for as thornes which are euill in the garden, are good in the hedge to fence it; so sinnes which are euill in the affection, hindring the growth of grace in the soule, are good in the memorie, to humble vs for our former sinnes, and guard vs against sinnes to come.

And this godly sorrow for sinne committed, being no other but the dolours of our new birth, should not discourage Gods children, but rather they are to be comforted with it. Certainly the Lord our God is best pleased with vs, when wee are most displeased with our selues. Mourners might not stand in presence of the Persian Kings, therefore *Mordecai* clad in sack-cloth, got not entrance at the Kings gate; but whom doth the Lord comfort? is it not those who mourne? to whom grants hee most familiar access? surely, to those that are most entirely humbled and cast downe before him.

Then are wee most welcome to God, and our face most pleasant vnto him, when it is watered with the teares of repentance: therefore is it his comfortable speech to his Church, *My*

Done

*Done, which mournes in the clifts of the rocks,
shew me thy face.*

As for the second: the consideration of that which wee are, is also to a Christian the matter of his griefe; first, in regard of our continuall temptations to sinne, Sathan euer seeking to recouer his old possession in vs. As *Pharaoh* followed *Israel*, so Sathan followeth the redeemed man, doing all that he can to bring him backe againe to his former seruitude and bondage.

Secondly, also in regard of our manifold crosses and troubles which like vnto the waues of the sea, one after another, come vpon vs.

And herewith also comes in the troublesome estate of Gods Church: as good *Nehemiah* was not so merry for the preferment he had in the Court of King *Artaxastres*, as sorrowfull for the desolation of *Ierusalem*; *why should not* (said he) *my countenance be sad, when the citie of my fathers lyeth waste?* so is it with the Christian, though his owne particular estate, be neuer so good, yet is it his griefe to see the Church of God in trouble.

The third matter of our griefe ariseth of the consideration of that which wee are not, but would be. The Christian hath some liuely foretaste of the excellent pleasures of the life to come, and therefore it is a griefe to him to be holden from it, and a ioy to remoue toward it;

Cant. 2. 14

10

The Christians
temptations are a
griefe to him.

11

And his manifold
crosses.

12

And the troubles
of Gods Church.

Nehem. 2. 3.

13

And the long delay
of that promised
Kingdome.

*Aug. de sanct.
serm. 45.
Psal. 56.*

14
Ioy and griefe agree not in worldlings, it is otherwise in Christians.
Macar. hom. 15

but certainly hee shall neuer goe out of the body with ioy, who liues not in the body with griefe for his absence from God: *Si desideras quod non habes, funde lachrymas, unde dicturus es Deo, posuisti lachrymas meas in conspectu tuo;* If thou desirest that which thou hast not, shed teares that thou maist obtaine it. Alas, how shall the Lord gather our teares into his bottle, if wee shed them not? or how shall hee giue vs that comfort for which wee neuer mourned?

In worldlings, ioy and griefe agree not together, the one of them excels the other: It is not so with a Christian, *Lachryma sunt illi vice deliciarum*, for in mourning he findes vnspcakable ioy. And as after raine the aire becommeth more pure, so after the showers of teares the Conscience is cleared and comforted: *Qua enim secundum Deum sunt lachryma iugem pariunt certamq; laetitiam;* for those teares which are according to God, doe alway bring forth most sure consolation.

The Censure.

But the want of this holy mourning, which is euident in many, proues that all are not Christians indeed, who now vsurpe the Christian name.

CHAP.



CHAPTER XI.

Of his Griefe arising of a
troubled Conscience.

THAT my griefe were well weighed, and my miseries laid together in a ballance! it would now be heavier then the sand of the sea. Iob. 6. 2. The Lord doth renue his plagues, and encreaseth his wrath against mee: Iob. 10. 17. his hand is heauie vpon mee night and day. Psal. 32. 4. hee writeth bitter things against mee, and maketh mee possesse the iniquities of my youth, Iob. 13. 26. his indignation lyeth vpon me, Psal.

Let them mark this who do think their tentations singular, and that none of Gods children vvas troubled euer so sore as they.

Pfal. 38. 7. *hee fillesh mee with bitternesse, and suffers me not to take my breath.* Iob. 9. 18. *Changes and armies of sorrowes are against me.* Iob. 10. 17. *My spirit is in perplexitie, my soule is amased:* Psal. 143. 4. *I go mourning all the day long, and am sore broken: I roare for the very griefe of my hart* Psal. 38. 6. *My bowels swell, and mine heart is turned within me.* Lam. 1. 20. *Mine eyes are dimme through griefe:* Psal. 6. *My flesh hath no rest at all, but fightings without, and terrors within.* 2. Cor. 7. 5. *As a woman with childe, who draweth neere to the trauaile is in sorrow, and cryeth in her paine, so am I in thy sight O Lord.* Esay. 26. 17.

The Christians Prayer for deliuerance
from these terrors.

A Las O Lord, ^a wilt thou absent thy selfe for ever? ^b is the multitude of thy mercies & compassions restrained from me? ^c shall my heavinesse be continuall, and my plague desperate, that it cannot be healed? ^d Alas Lord, how long wilt thou forget me? how long wilt thou hide thy face from me? how long shall I take counsell within my selfe,
hauing

^a Psal. 77. 7.

^b Esay. 63. 15.

^c Ierem. 15. 18.

^d Psal. 13. 2.

having wearinesse daily in my hart. * O Lord, it is thy praise that thou art gracious and mercifull, Thou breakest not the bruised Reede, and quenchest not the smoaking flaxe. Thou exaltest the sorrowfull to saluation. ^b Hide not therefore thy face from mee O Lord, neither take mee for thine enemy, ⁱ but haue mercie vpon mee, and consider how I am sore troubled. ^k Contend not with mee any more, ^l neither rebuke mee in thine anger, ^m least thou turne mee to nothing. ⁿ What shall I say vnto thee? O thou who art the preseruer of men, I haue sinned against thee, * but according to the multitude of thy compassions haue mercie vpon mee, and put away my iniquities, ^p restore me to the ioy of thy saluation, and stablish mee with thy free spirit. O Lord, who speakest peace to thy Saints, make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce: then shall my tongue sing ioyfully of thy righteousness, and my mouth shall shew forth thy praise.

THE LORDS ANSWERE TO THE
CHRISTIAN.

NO temptation hath ouertaken you but such as appertaines to man, 1 Cor. 10. 13: Remember that I am faithfull, and will not suffer

A a

you

* Deut. 4. 31.

* Esay. 42. 3.

* Iob. 5. 11.

^b Iob. 13. 24.

ⁱ Lam. 1. 20.

^k Esay. 57. 16.

^l Psal. 6. 2.

^m Ierem. 10. 24.

ⁿ Iob. 7. 30.

* Psal. 51. 9.

^p Psal. 51. 12.

Every temptation
hath an issue.

Comfort against
spiritual desertions.

Gods mercy to his
Children is sure &
everlasting.

you to be tempted about that you be able, but will even giue the issue with the temptation, that ye may be able to beare it. 1. Cor. 10. 13. I will not breake the bruised Reed, nor quench the smoking Flaxe: *Esa. 42.* for a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger haue I hid my face from thee, but with euermore mercy haue I had compassion on thee. The mountaines shall remoue, and the hills fall downe, but my mercie shall not depart from thee: neyther shall the Couenant of my peace fall away, saith the Lord, who hath compassion on thee. *Esa. 54. 7.*

THE OBSERVATIONS.

I
The greatest griefe
is griefe of Conscience

Prou. 19.

2
The health of conscience
consists in
two things.

THE heauiest, griefe of a Christian is that which doth proceede from a troubled Conscience: *The Spirit of a man may sustaine his infirmities, but a wounded Spirit who can beare it.*

The health of conscience consists in these two; first, in a sense of Gods mercy pardoning our
finnes

finnes in Christ: secondly, in a holy disposition to spirituall exercises.

And the disease or trouble of conscience proceedeth from the contrary euill: for if the soule be forsaken for a time, it becomes vnable for spirituall exercise. Faith becomes weake, Loue waxeth cold, Grace to pray is relented; yea, as the Moone is but a darke body when the Sunne looketh not vpon it, so the soule is but dead when God doth not worke in it, and in this absence of God, no man can tell how sore the soule is troubled, but he who hath felt the comforts of his presence.

But the other euill is much more fearefull, when God erects a tribunal in the conscience, & gives out into it a iust condemnatorie sentence for sin which cannot be denyed; there followeth vpon it a sense of wrath, which like a fire burning within it, doth miserably torment the soule of him in whom it is.

Whereupon there followeth such a distemperature of the whole body, that as *David* felt in himselfe, the moisture thereof is turned into the drought of Sommer: the reason hereof is giuen by *Bernard*, the soule hath vnder it a body, which it gouernes, aboue it the Lord, in whom it rests. *Vinificat Anima & vinificatur*: if that life by which the soule liueth relinquish it, that is, if the help and comfort of Gods blef-

Aa 2

fed

³
Where from the disease of conscience proceeds, to wit.

1 When God forsakes it, and takes away the sense of mercy, then is the soule sore troubled.

⁴
2. But when hee pursues it with a sense of his wrath, then it is worse troubled.

⁵
Trouble of minde distempers the whole body.

Psal. 32.

Bern. in parabol. serm. 48.

August. in Ioan. tract. 19.

6

The first of these
spirituall troubles
compared to a lin-
gling disease.

7

The second to a
fearefull consump-
tion.

*Bern. in assump.
Maria. serm. 4.*

8

For three causes
doth the Lord ex-
ercise his Children
with these inward
sufferings.

fed Spirit forsake it, how can it be, but the soule must also relinquish the body?

And yet both these wayes it pleaseth the Lord to exercise his children in this life: first, by desertion, wherein sense of mercy and spirituall strength vnto good is with-drawne from them, and this is vnto them as a lingring disease; the fruit whereof is, first, to humble them for their former sinnes; secondly, to make them esteeme more of the presence of God when he grants it vnto them.

But the other is worse, when not onely hee forsaketh them, but also as it were, doth pursue them with his wrath: this is like vnto a fearefull consumption, which if it continued would vndoe them: *Infernus enim quidam anima rea conscientia est*, for an euil conscience is a certaine infernall prison of the soule.

And with this accusing and tormenting conscience it pleaseth God also to exercise his children: first, to worke in them a conformitie with Christ in spirituall sufferings: secondly, to teach them by experience the bitternesse of that wrath to come, that they may flye from it. And thirdly, to learne them some knowledge of that incomprehensible loue Christ carryed toward them, who for their sakes dranke out the dregs of that cup, the drops whereof are so intollerable vnto them.

The

The first of these the wicked know not, they were neuer comforted with his presence, and how can they be grieved with his absence, but the second they shall know, how euer for a time their consciences being burnt as it were with a hote iron, are without feeling of sinne, and no way troubled for it, yet shall it at length waken them, and trouble them with a gnawing worme that neuer shall dye.

The Censure.

Now the great number of them, who being loadened with sinne were neuer troubled in conscience for sinne, proues that all are not Christians indeed, who now vsurpe the Christian name.

9

The wicked are not grieved with the absence of God because they neuer felt the comforts of his presence.



CHAPTER XII.

Of his Patience.

The Lords Command.

The praise of Pa-
tience.

What neede wee
haue of Patience.

Hee that is slow to wrath is
of great wisdom: and he
that ruleth his owne mind
is better then he that win-
neth a Citie, Proverb. 16.
possesse therefore your soules
in patience, Luke. 21. 19.
and let your patient minde be knowne to all men :
Phil. 4. 5. for yee haue great need of patience, that
after yee haue done the good will of God, yee may
receiue the promise. Heb. 10. 36. Render not euill
for euill, nor rebuke for rebuke : but contrariwise
blesse,

blesse, knowing that ye are thereunto called, that ye should be the heires of blessing. 1 Pet. 3. 9. And (indeed) if yee be railed on for the name of Christ, blessed are ye, for the spirit of glory and of God rests on you, which on their part is euill spoken of, but on your part is glorified. 1 Pet. 4. 14. If therefore yee suffer not as murderers or euill doers, be not ashamed. ver. 16. Say not thou I will recompence euill, but wait on the Lord, and he shall saue thee: Prou. 20. 22. Be patient and settle your heart: Iam. 5. 7. for the patient abiding of the righteous shall be gladnesse. Prou. 10. 28. The Lord is a God of iudgement, and they are blessed that wait for him. Esay. 30. 18.

The cause should be good for which we suffer.

The fruit of Patience.

The Christians Prayer for Grace to obay this Command.

Lord ^a encrease thy graces toward me, so that ^b I be not destitute of any gift, waiting for the appearance of my Lord Iesus Christ: Lord confirme to the end, that I may be blamelesse in that day, and ^c may walke worthy of thee, pleasing thee in all things, ^d and may be strengthened with all might, through thy glorious power to all patience and long suffering with ioyfulnessse.

^a Psal. 115. 14.

^b 1 Cor. 1. 7.

^c Colos. 3. 10.

^d Colos. 1. 11.

The

The Christians Practise of
this Command.

The christian waiteth on the Lord, whereas the worldling runs about seeking reliefe and rest in other things, but can neuer finde it.

I Will waite on the Lord, *Zeph. 3. 8.* and my soule shall keepe silence vnto my God: for of him commeth my saluation. *Psal. 62.* I will approue my selfe vnto him in much patience, in afflictions, in necessities, in distresses, *2. Cor. 6. 4.* submitting my selfe vnto the will of my God, and in all things giving thanks to him through Iesus Christ, *1. Thes. 5. 18.*

THE OBSERVATIONS.

I
The Gospell a mirror, wherein we see the similitude of Gods Image, and are transformed into it.

THE Gospell of our Lord Iesus Christ, is compared by *S. Paul* to a mirror, wherein wee behold the glorie of God with open face, and by which wee are transformed into the similitude of his Image: for so many as are the Sons of God by regeneration, to them he communicates his Image by his word and spirit.

His

His goodnesse is extended ouer all his creatures, and he illuminateth every one that comes into the world: for euery man by nature hath in him as much light as furnisheth to him some principles of good and euill, to make him inexcusable in all the euill that hee doth.

But as for his owne Children, hee markes them from the rest of the world by his owne image: and this is it wherein we should chiefly try our selues whether wee be the workmanship of God by regeneration, as we are his creatures by the first creation or not: and this tryall is to be made by our similitude and conformity with him.

As other affections are reformed in the regeneration, so also is our Patience. Concerning it, three things are to be considered; first, the nature of Patience; secondly, the necessitie; thirdly, the vtilitie thereof.

Patience, as saith the Apostle, is a grace very needefull for vs, to sustaine vs in the doing of Gods will, and in the expectation of his promises. *Heb. 10.* From this is borrowed that description of *Augustines*: *Patience is a grace of the Spirit, flowing from faith, by which we suffer euill things willingly, because wee will not forsake those good things by which we may come to better.*

The euils which with Patience wee must suffer, are not the euils of sin; for it is not Patience

Bb

but

2
The light and goodnesse of God is extended vnto all men.

3
But his Image is communicated to his children onely.

How wee may know whether we be Gods workmanship by the new creation, or no.

4
Patience is reformed also in our regeneration.

5
A description of the Nature of Patience.

Hebrewes 10.

6

Patience suffers not
the euils of sinne
but the euils of af-
fliction.

7

Patience necessary
for two causes :

1. Because the good
that God hath pro-
mised is not pre-
sently performed.

8

2. Because of the
present euils, wher-
with now wee are
exercised.

9

No peace between
the elect and re-
probate.

but effeminate feebleness to suffer it, but the euill of affliction. Againe, the good which wee will not forsake, is as saith the Apostle, the doing of the good will of God, & the better things which God hath promised, and wee doe hope hereafter to obtayne.

The second is the necessitie of Patience. In two respects Patience is most necessarie: first, the good which God hath promised and wee hope for is suspended and delayed for a time: which time though in regard of the dispenser it be short, because hee knowes when hee will giue it, yet to the expectant it is very long, therefore haue we need with Patience to wait for it.

Next because of the present manifold euils wherewith in this life we are exercised. We liue in the company of the wicked, who are vnto vs as the Cananites wer to Israel, pricks in our side, and thornes in our eyes. Neither will the Lord haue them separated from vs, but the popple must grow with the good Wheat till the day of haruest. *Patienter itaq; ferendum est, quod festinanter auferendum non est.*

There will neuer be peace, where God hath proclaimed inimitie: the blessed seed of the woman, and seede of the cursed Serpent will neuer agree; let there be but two of them in the world suppose brethren, the one of them shall slay the other, as *Caine* did *Abel*: let them be in one house

house vnder one discipline, yet the one shall persecute the other, as *Ismael* did *Isaac*: yea, put them into one wombe, as were *Jacob* and *Eſau*, yet the one shall strue with the other.

As the rocke in the sea (ſaid *Naxianzen*) lyeth obieſt to the waues of the sea, raiſed by euery winde, from whatſoeuer coaſt it blow: ſo is the Chriſtian in the world, ſubieſt to the trouble of euery wicked man that can come neere him, and therefore hath hee neede to be armed wih patience, and to walke among them circumſpectly, as among ſnares.

Now to the third, the vtilitie of Patience: Euery grace of the ſpirit hath in it ſome ſpeciall vertue, whereby it excels another, but the principall praiſe of Patience is pointed out by our Sauour in that precept, *Poſſeſſe your ſoules in Patience.*

Theſe are three excellent graces, Faith, Loue and Patience: by Faith I poſſeſſe Chriſt Ieſus; by Loue I poſſeſſe my neighbour and make him mine owne; by Patience I poſſeſſe my ſelfe: hee that hath not Faith is without the Head, hee that hath not Loue is without the body, and hee that hath not Patience is without himſelfe, no maiſter nor poſſeſſor of himſelfe, but ſtill ouer-ruled by the will of another.

Beſide this, Patience entertaines all the reſt of the graces of the ſpirit: *ita enim propoſita eſt Dei*

But in this diſcord the reprobate are alwayes the perſecuters.

10

As a rocke in the ſea, ſo is a Chriſtian in the earth.

11

The principall praiſe of Patience.

12

By Faith we poſſeſſe Chriſt, by Loue our neighbour, by Patience our ſelues.

13

Patience preſerues the other Graces of the Spirit.

Tertul. de patien.

14
It mittigates cuill,
and makes heavy
crosses easie.

*August. Marc.
Epist. 5.*

*August. de Pa-
tien. chap. 2.*

15
Three waies chief-
ly is our Patience
impugned by Sa-
than.

*Bern. in conuers.
Pauli.*

16
Troubles comming
from cuill men
should not com-
moue vs, and why.

2. Sam. 16. 12.

*rebus patientia, ut nullum opus Deo complacitum
perpetrare possit extraneus à patientia:* for it is so
set ouer the affaires of God, that without it no
spirituall worke acceptable to God can be done;
no prayer to God, yea, no pietie, no duty of
loue to man can be discharged without patience.

Moreouer, Patience mittigates euils, and ma-
keth heauy and difficult crosses easie to be born:
*Patientia enim fit ut homo liberetur à malo, non
exteriore & alieno, sed intimo ac suo:* where as
Impatience were it neuer so great, relieues not
men of the euils that offend them, but rather
encreaseth it, so that by it, small crosses become
greater and heauier to be borne: *Impatientes
dum mala pati nolunt, non efficiunt, ut malis eru-
antur, sed ut mala grauiora patientur.*

Therefore Sathan seekes by many meanes
to bereaue vs of so great a good, but specially
by these three iniuries; in our person, in our
goods, and in our name. *Hoc veluti triplici ari-
ete pulsatur Patientia nostra:* against these three
therefore are we to confirme our selues.

As for the afflictions of our persons, if they
come mediately vpon vs by men, we are to re-
member that which our Sauour said to Pilate,
*Thou couldest haue no power ouer me at all, if it
were not giuen thee from aboue:* and that which
David spake to Abisbai concerning Shimei that
cursed him: *Suffer him, for the Lord hath bidden
him:*

him: it may be that the Lord will looke on mine afflictions, and do me good for his cursing this day.

And againe we are to remember that of the Apostle, *we wrestle not against flesh and bloud, but against principalities and powers, &c.* that is, that it is not so much men clothed with flesh and bloud that fights against vs, as Sathan that worketh in them; *nihil enim aliud sunt omnes impij, quam membra Diaboli*? for what els are the wicked but members of Sathan, moued by him? and therefore not them, but him wee are to account our enemy.

If so wee doe, we will neuer fight against the wicked of the world with their owne weapons, to render euill for euill, or rebuke for rebuke: for if they prouoke vs to euill, and we in our impatience be prouoked by them, what difference is there between vs, but that they sinned first, and we sinned next? *nihil enim inter prouocantem, & prouocatum interest, nisi quod ille prior in maleficio deprehenditur & ille posterior.*

As rauening and deuouring beasts cannot hurt vs vnlesse they finde vs in their way, so cannot the wicked of the world harne vs, if we goe not their way, that is, if we doe not as they do, but keepe a way different from theirs, that is, as our Sauour commands vs; Pray for them when they persecute vs: otherwise it is certaine, that if any man will fight against Sathan with sathans

B b 3

armour,

17

Wicked men are but Sathans instruments.

Gregor. Moral.
lib. 13. cap. 15.

18

It is great weakness to be prouoked to wickednes by wicked men.

Tertul. de Patient.

19

Wee should not fight against Sathan with his own armour.

20

He that cannot suffer
cruel words, how
will he suffer a shar-
per crosse?

21

A good conscience
and a good name
are both necessary,
and why.

*Aug. ad frat. in
Erem. serm. 53.*

*Philo. lib. de mi-
gratione Abrabe.*

22

But no innocency
can defend vs a-
gainst the tongues
of wicked men.

armor, hee shall suffer a shamefull ouerthrow at
his hands.

He that cannot suffer a small crosse, is there
any hope hee will sustaine a greater? if the di-
stemperate breath of another mans mouth, put
thee out of patience, how wilt thou for Christs
sake resist to the bloud? *Absit à seruo Christi tale
inquinamentum ut Patientia maioribus prapara-
ta rebus, in minimis excidat.*

It is true that as a good conscience is neces-
sarie for our selues to approue vs to God, so
our good name is necessary for others, that we
may be the more able to edifie them: *mibi qui-
dem sufficit conscientia mea, vobis autem necessa-
ria est fama mea*; my conscience (said *Augustine*)
is sufficient for mee, but my good name is ne-
cessary for you. And to this same purpose said
Philo, *Non est negligenda bona fama, res tum ad
custodiam, tum ad dignitatem vite utilissima.*

But where neither a good conscience within,
nor a good conuersation without can preserve
our good name, we must with Patience endure
it. Neuer one liued in the world so holy and
without spot as Iesus Christ, and yet what con-
tradiction did he sustaine of sinners? If they cal-
led the Maister of the house Beelzebub, what will
they doe to the seruants? no innocency can
guard thee against the slanderous tongues of
the wicked.

This

This is the very worke of the Diuell, who was a lyar from the beginning: *ut seruos Dei mendacio laceret, & falsis opinionibus gloriosum nomen infamet, ut qui conscientia sua luce clarescunt, alienis rumoribus sordidentur*; to rend the seruants of God with lyes, and staine them in their name, whom hee knowes honourable in their good conscience.

It is a great praise so to liue, that others be compelled to commend thee, but great pusillanimitie to stand in neede of another mans praise. As the Moone that borrowes her light from the Sunne, is vnder a continuall change, so the minde which is made vp and downe by the breath of other men, can neuer be stable.

As a true Christian is not puffed vp when he is esteemed of others to be better, then he knowes he is himselfe, so is he not casten downe when he is esteemed to be worse then indeed he is. As a rich man will laugh, if he be called poore, because he knowes it is false, so a Christian when he is charged with euils, whereof he knowes he is not guiltie. *Bene sibi conscius non debet falsis moueri, nec asstimare plus ponderis in alieno esse conuitio, quam in suo testimonio.*

Now as for those troubles which come immediately from God, wee ought so much the more patiently to beare them, whether they be in our bodies

23

It is Sathans work to obscure the good name of Gods children.

Cyp. Antoniano frat. Epist. 52.

24

He is poore that stands in need of another mans praise.

25

How the Christian depends not vpon the estimation of other men.

Amb. offic. lib. 1 cap. 5.

26

Troubles comming immediately from God, are most patiently to be borne.

Iob. 17.

27

Seeing we suffer willingly corrections from men, yea the cutting of our flesh, it is a shame not to suffer Gods corrections.

28

A rebuke of those that cannot abide to be touched with any wrong.

Micah 7. 4.

bodies or our goods: *shall wee receive good things from him, and not receive eull?*

Moreover, we haue had fathers of our bodies who haue corrected vs at their pleasure, and we haue beene subiect to them, how much more should wee be subiect to the father of Spirits, who alway corrects vs for our profit? Yea, seeing vnder hope of health wee can be content that Phisitions cut and burne our bodies, let vs be ashamed to murmur when the Lord chastiseth vs; seeing hee doth it for no other end but that after it wee may enioy the quiet fruit of righteousnesse.

But how many men shall yee now finde professing Christ, and yet like vnto those of whom Micah said in his time, *the best of them are bryers?* they thinke it religion good enough, if they be quiet when none offends them; but if you touch them with the smallest iniurie, yee shall finde them thistles and thornes to pricke you.

The Censure.

And of this also it is manifest that all haue not the Christians disposition, who now vsurpe the Christian name.

CHAP.



CHAPTER XIII.

Of his Anger.

The Lords Command.



BE not of an hasty spirit to be angry: for Anger rests in the bosome of foolcs. Eccles 7. 11. Whofoener is angry with his brother vnadvisedly is culpable of Iudgement. Math. 5. 22. The discretion of a man differeth his anger, and it is the glory of a man to passe by an offence. Prou. 19. 11. The foole is knowne by his anger: but the wise couereth shame, Pro. 12. 16. Cease therefore from anger, and leaue off wrath, Psal. 37. 8. But (if ye) be angry sinne not, and let not the Sunne goe downe vpon your wrath. Ephes. 4. 26.

Cc

The

Carnall anger forbidden; and the manifold evils that come by it.

Holy Anger allowed.

The Christians Prayer for Grace to
obay this Command.

^a Esay. 43. 21.

^b Psal. 119. 73.

^c Esay. 32. 15.

^d Esay. 38. 3.

^e Psal. 25. 8.

^f Gal. 5. 20.

^g 1. Pet. 3. 4.

^h Iam. 3. 13.

O Lord, ^a thou hast formed mee for thy selfe :
^b therefore giue mee understanding, that I
may learne thy Commandements. ^c Poure thy Spi-
rit upon me from aboue : ^d and teach mee in all
things to doe that which is good in thy sight. ^e Thou
art gracious and righteous, and teacheſt ſinners
thy way, (ſpecially) them that be meeke wilt thou
guide in iudgement. Deliuer me^f from wrath, con-
tention and debate, which are the workes of the
fleſh : ^g and work in me a meeke and a quiet ſpirit,
which before thee is a thing much ſet be : ^h ſo ſhall
I ſhew by good conuerſation my workes in the
meekneſſe of wiſedome, to the glory of thy Name,
through Chriſt Ieſus. Amen.

The

The Christians Practise of
this Command.

I Am the Lords seruant, I will not forget him: *Esey. 44. 21.* but will lay vp his words in my heart, that I sinne not against him. *Psal. 119.* I will not walke after the stubbornnesse of mine heart, that I should not heare the Commandements of my God. *Jerem. 16. 12.* I will not strue but will be gentle toward all men, instructing with meeknesse them that are contrary minded: *2. Tim. 2.* For I haue no such custome as to be contentious; *1 Cor. 11. 16.* but I cannot for-beare them which are euill. *Reuel. 2. 2.* I cannot suffer such as deceiue the seruants of the Lord; *Reuel. 2. 20.* saying they are Apostles, and are not: *Reuel. 2. 2.* for the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee are fallen vpon me. *Psal. 69. 9.* Yea, my zeale hath consumed me, because mine enemies haue forgotten thy word. *Psal. 119. 139.*

The Christian is
gouerned by the
word of the Lord.

He is gentle toward
all men, euen those
that are contrarie
minded.

But yet so that hee
is zealous.

THE OBSERVATIONS.

1
The holy Spirit appeared first in the likenes of a Doue, after that in likenesse of Fire.

2
Teaching vs meeknesse in our owne cause, but burning zeale in the cause of God.

THat same holy Spirit that descended vpon the Apostles in the similitude of fire, descended first on the Lord Iesus in the similitude of a Doue, to teach vs that in some things we should be patient and meeke, in others inflamed with an holy Anger, and that both the one and the other are the effects of Gods Spirit.

In our owne particulars we should be patient, in the cause of God wee should be zealous, after the example of *Moses*, who was the meekest man vpon the face of the earth, but wonderfull angry when he saw God dishonoured by Idolatry, hee spared not to put to the edge of the sword those people whom otherwise hee loued most dearely. But alas, our corruption carries vs a contrary way, making vs fierie beyond measure in reuenging our owne wrongs, but wondrous cold in pleading the cause of God.

Anger is a naturall affection, by which the soule of man is commoued to remedy the euill done

done against the will thereof, by reuenge. I call it a Naturall affection, such as God created in *Adam* in the state of innocency, otherwise it had not beene in our blessed Sauour.

Now there are two sorts of Anger : one carnall, which is the worke of the flesh and forbidden : another holy, which is a worke of the spirit, and commanded. *Alia est ira quam impatentia excitat, alia quam zelus format, illa ex vitio, hæc ex virtute.*

For the commotion of the minde is according to the mouer thereof; if the Spirit of God commoue thy minde, it is an holy anger raised for iust causes, and tempered in ordinate measure : *Affectiones dona Dei sunt, cum à ratione duce ac imperatore mouentur*; Affections are the gifts of God, when they are moued by Reason, as their leader and commander : and in speciall, *Iracundia moderate spirans Zeli est armatura*; moderate Anger is the armour of Zeale.

But if the Spirit of Sathan commoue thy minde, he raiseth an anger which eyther is vniust, or at least so immoderate, that thou neither canst keepe vnder it reuerence toward thy God, loue toward thy nighbour, nor compassion toward thy selfe.

This carnall Anger is a raging euill : *Momentanea insania*; a momentanie madnesse,

3

Anger a natural affection created by God in man.

4

Anger is eyther carnall or spirituall.

Gregor. Moral. lib. 5. Sect. 125.

5

For the commotion of the minde is according to the mouer thereof.

Nazian, Cygnorum calminum. lib.

Ibid.

6

Anger stirred by Sathan is eyther without a cause, or without moderation.

7

What a compound
euil carnal anger is.
Nazian. ibid.

8

It makes a man v-
surpe the roome of
God.

9

It makes a man like
vnto Sathan.
Nazian. ibid.

For a man cannot
keepe the meeknes
of God and malice
of Sathan together.

10

It shakes off all re-
uerence of man.
*Gregor. Moral.
lib. 34. 17.*

said *Basil: compositum malum*, a compound euill
of many euils, said *Nazianzen: Spirituum legio*,
a legion of many euill spirits, by which the will
of him who was the first murtherer of man
is satisfied, and many horrible euils are ef-
fected.

It casteth off all reuerence of God: for the
man this way angry, doth set himsele in the
roome of God, and would haue the Lord sub-
iect to him as his seruant to execute without
delay all that wrath hee wisheth for by cursed
imprecations.

It disioyneth a man from God and makes
him like to the diuell: *in rerum natura quid mi-
tissimum? an non Deus? quam natura biliosa
est? ea qua hominem peremit: De his tibi quamvis
partem elige, nam utramq; non licet habere*: the
meekest thing in the world is God, the most an-
gry and bilious thing in the world is Sathan;
choose thee which of those two thou wilt haue,
the meeknesse of God or the malice of Sathan,
for it is sure both of them together thou canst
not haue.

Againe, it shakes off all reuerence of man;
*Iratus in tantam insaniam vertitur, vt dominari
omnibus appetens, nequaquam sua ira dominetur;*
for an angry man becomes so mad, that he will
ouer-rule all others, euen then when he cannot
rule his owne passion.

As

As a raging riuer ouer-flowing the bancks, takes all with it, that it findes in the way; so a raging minde spares none, neyther Father, nor Mother, nor Wife, nor Children, nor any to whom it oweth reuerence, not vnlike that beast in *Daniel*, with seauen hornes and iron teeth, destroying all that are before it. It feltreth the tongue, it fireth the eye, it wryeth the mouth, and marreth the most comely countenance of man, and so maketh him vnpleasant in himselfe, and vndutifull to others.

Neyther doth it disgrace the countenance onely, but as a fore tempest falling on the sea, raifeth raging waues in it; so Anger, *manifesta mentis tempestas*, changeth the state of the mind, commouing it with fearefull perturbations, which before was peaceable: and so becomes a iust punishment to him that conceiues it, *Cogitationes enim iracundi, Viperæ sunt generationes, comedunt matrem suam*; for the cogitations of an angry man, are the generations of the Viper, which destroy their mother.

But it doth yet worse, it suffocateth grace, and so cuts off fellowship and familiaritie with God by prayer: *nunquam enim commotioni contemplatio iungitur*. As the beames of the Sunne are not seene when the clouds commoued with windes, couer the face of heauen, and as a troubled water renders no representation of his image

11

Compared to a raging riuer, and to that destroying beast in *Daniel*.

How it deformeth the body.

12

How it disturbeth the soule.

Greger. Moral. lib. 5. cap. 121.

13

How it interrupts prayer, and cuts off fellowship with God.

Ibid.

14
The Apostles precept serues for a remedie against this euill.

15
Three things considered in the precept.

16
A holy anger, which is commended.

17
Three helps against carnall anger.

image, that lookes into it: no more can a heart troubled with disordered affections be familiar with God.

For strengthening vs therefore against this euill we haue a notable exhortation giuen vs by the Apostle, *Ephes. 4. 26. Be angry but sinne not, and let not the Sunne go downe upon your wrath.*

Wherein wee haue three things to be considered: first, a Precept, *be angry*, commanding moderate anger: secondly a Preuention of carnall anger, *but sinne not*: thirdly a Prescription of a remedie against carnall anger, if at any time it ouertake vs; *Let not the Sunne goe downe upon your wrath.*

Of the first wee learne that there is a holie anger commendable, because commanded: examples of it wee haue in *Moses*, in *Phinees*, in *Nehemiah*, in our Sauour, when he saw the temple abused; in the Pastor of Ephesus: and this is so farre from being a sinne, that it is a great sinne not to haue it, as wee see in *Eli*, who is sharply corrected of God, because hee was not angry at his sonnes when they ranne into an open slander.

In the second wee haue a preuention of carnall anger, *but sinne not*: to help vs to the practise of this, three things are needfull, when wee are prouoked vnto anger; 1. silence: 2. consideration: 3. Prayer.

The

The first is determinate silence: where there is no timber the fire dyes out, saith *Salomon*; but as the barking of one dog doth prouoke the barking of another, so the words of Anger returned to him that iniured thee, stirreth vp but more contention. If thou esteemest him thine aduersary that hath abused thee by words, why wilt thou make him thy maister? which in effect thou dost when thou learnest at him, by the like speeches to abuse thy selfe, which hee hath vsed before thee.

The turbulent waues of the sea, though they seeme as if they would raise themselues vnto heauen, yet comming to their bounds, if they fall vpon the soft and plaine sands, they returne back peaceably and calme; but if they encounter with hard rocks, they breake and become more turbulent: so thou if thou meetest thine aduersary with meeknesse, thou shalt send him away pacified; if otherwise thou stand as a rocke to resist him, setting thy pride against his pride, thou encreasest the storme of perturbation both in his heart, and thine owne also.

The second remedie is a foure-fold consideration; first, of thy selfe; secondly, of thy Sauour; thirdly, of thine enemy Sathan; fourthly, of his Instruments.

As for thy selfe, consider thou art but dust & ashes, no contempt can be laid vpon thee due

D d to

18

The first is determinate silence.

Many men ignorantly make their aduersaries their maisters, learning at them how to speake euill for euill.

19

How meeknesse & patience ouer-come stormie words.

Nazian.

20

The second help is consideration.

21.

Consider thou hast
deserued more con-
tempt then man
can lay on thee.

Naz. Cys. car.

22

How all the euill
words of men whe-
ther they be true or
false are to be recei-
ued.

*Aug. cont. Pet.
lib. 3. cap. 10.*

23.

It is vnreasonable
for vs to seeke re-
uenge, seeing
Christ and his
Saints are not yet
reuenged.

24

It is also hurtfull,
all carnall reuenge
being like that of
Thamers.

to thy sinnes; the most worthy men of God
considering their owne vnworthinesse haue ben
content to be contemned of men: *et tu velut
omnium prastantissimus iniurias ferre recusas?*
and thou as if thou wert the most excellent man
in the world, refuselt to suffer iniuries.

If the euill spoken of thee be false, it per-
taines not to thee; if it be true, thou hast cause
to be angry at thy selfe, and mend it; and if it
be already mended in thee, and yet by another
vncharitably obiected to thee, *quantumcumq; ille
accusat vitium tuum, tantum tu laudato medicum
tuum*: as much as hee reproues thee for thy
vice, so much giue thou praise to the heavenly
phisition that healed thee of it.

Consider that reuenge is both vnreasonable
and hurtfull. Vnreasonable: the blood of the
Saints shed from *Abel* to this day is not yet re-
uenged, as you may see by their owne com-
plaint, *Reuel. 6*. Yea, the bloud of thy Sauour
is not yet fully reuenged, and wilt thou in the
pride of thine heart not rest till thou be re-
uenged?

It is also hurtfull to thy selfe: all carnall re-
uenge is but like *Thamers* reuenges; because *In-
dah* delayed to giue her his third sonne, she al-
lured himselfe to commit incest with her: thus
she hurt her selfe to get amends of him. It is no
otherwise in all such private reuenges, then if
thou

thou shouldst first put a sword through thy selfe, that afterward thou mightest strike thy neighbour with it.

Secondly, consider thy Sauour, who when he was reuiled for thy sake, reuiled not againe: when hee was buffeted bare it patiently, and prayed for them on the Crosse that persecuted him: and if there be any sparke of grace in vs, it should make vs ashamed of our naturall pride, which carryeth vs to reuenge our smallest iniuries.

Thirdly, hold thine eye vpon Sathan, and remember what euer instrument he set before thy face to diuert thee, hee himselfe is lying in secret ambushment, as thy principall enemy to snare thee, who hath no other end proposed to him, in all iniuries done to thee, but to prouoke thee to impatience, that so thou maist blaspheme God, at least murmure against him.

Last of all, looke aright to the visible instruments of thy trouble, considering them not as naked persons working by themselues, but as members of Sathan, moued and prouoked by him. Be not beastly like the Dog, who runneth to the stone, and not to him that cast it: turne the force of thine anger against Sathan, but pittie the weake creature who is abused by him to offend thee.

25

The Patience of Christ, stands for an example of patience to vs.

26

In all our wrongs we are to consider Sathan as our principall enemy.

27

For the wicked are his members moued by him.

28

Remedy against
carnall Anger.

29

Three sorts of men
diuersly disposed
toward Anger.

Gregor. Moral.
lib. 5. sect. 122.

30

It is humane frailty
to conceiue Anger,
but a diuellish
thing to keepe it.

31

The wicked are like
bryers and thornes
that prick euery one
who touch them.

In the third roome wee haue a prescribed remedie against carnall Anger if it ouer-take vs : *Let not the Sunne goe downe upon thy wrath.*

There are some men slow to Anger, but if once they conceiue it, they cannot easily be pacified : others are both hastily angry, and stubborne in continuance in it : the third sort are slow to anger and ready to forgiue, and these are the best, *ad tranquillitatus bonum plus appropinquant*, for they come neereſt the nature of God.

It is an euill thing to conceiue this carnall Anger, but it is farre worſe to keepe it: ſuch is our corruption receiued from the firſt *Adam*, that wee cannot hold Anger out of our heart, but ſuch is the obedience wee owe to the ſecond *Adam*, that wee ſhould not let it lodge in our hearts after the ſetting of the Sunne.

As Bryers and thornes which pricke euery hand that doth handle them, are the curſed fruit of the earth; ſo are theſe ſpightfull men, whom if thou doſt ſtirre neuer ſo lightly, they pricke thee with bitter ſpeeches; yea, oftentimes though thou doſt not ſtirre them, they ſting thee in ſecret with their backbitings, maniſteſted by their fruits to be of the curſed race of *Caine*, the firſt murderer of his Brother.

But

But the Children of God are full of gentleness, loue and meekness, they will not pricke thee, no when thou dost handle them roughly by the words of soberness and truth, they endeavour to make euill men better, rendering good euen to those that haue offended them.

The Censure.

*But now the want of this holy disposition, pro-
ueth, that all are not Christians indeed, who now
vsurpe the Christian name.*

32
It is farre otherwise
with the children
of God.



THE THIRD PART:
WHEREIN IS DISCRIBED
THE DISPOSITION OF HIS
OUTWARD MAN.

CHAPTER. I.

Of his Outward Man.

The Lords Command.

It is not enough to
keepe the heart for
God, hee will haue
the seruice of the
body also.



*Beseech you brethren, by
the mercies of God, that
ye giue vp your bodies a
living sacrifice, holy and
acceptable to God, which
is your reasonable seruing
of God. Rom. 12. 1. And
suffer not sinne to raigne in your mortall bodies,
that ye should obey it in the lusts thereof. Neither
giue your members as weapons of unrighteousnesse*

to sinne, but giue your selues to God, and your members as weapons of righteousness to God. Rom. 6. 12. The night is past, the day is at hand: cast away the workes of darknesse, and let vs put on the armour of light, so that we may walke honestly as in the day, not in gluttonie or drunkennesse, or chambring and wantonnesse, nor in strife and enuie, but put ye on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof. Rom. 13. 12. Let your conuersation be such as becommeth the Gospell, Phil. 1. 27. that yee may walke worthy of God, who hath called you to his heauenly kingdome and glory: 1 Thes. 2. 12. for the grace of God which bringeth saluation to men, hath appeared vnto vs, and teacheth vs to deny vngodlinesse and worldly lusts, and to liue soberly, righteously and godly in this present world. Tit. 2. 11. Therefore as obedient Children, fashion not your selues to the former lusts of your ignorance, but as he who hath called you is holy, so be ye holy in all manner of conuersation. 1 Pet. 1. 14. Cleanse your selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God, 2 Cor. 7. 1. hauing an honest conuersation, that they who speake euill of you as of euill doers, by your good workes which they shall see, may glorifie God.

The

Let them marke it who thinke they may bow their knee to Baal.

Professors liuing prophane-ly dishonour God & shame the Gospell, but it shall turne to their owne shame in the end.

A good life is the best defence of a Christian.

The Christians Prayer for Grace to
obay this Command.

^a Psal. 119. 135.

^b 2 Theſ. 1. 11.

^c Phil. 2. 15.

^d Psal. 138. 8.

^e 2 Theſ. 1. 11.

*SHew^a the light of thy countenance O Lord up-
on thy ſervant, and teach me thy Statutes, that
I may^b walk worthy of thy calling: ^c blameleſſe
and pure as thy Sonne without rebuke in the
middeſt of this noughty and crooked generation,
and may ſhine among them as a light in the world.
To this effect^d I beſeech thee good Lord to per-
forme thy worke toward me: thy mercy endureth
for euer, therefore forſake not the worke of thine
hands: ^e but fulfill in mee the good pleaſure of
thy goodneſſe, and the worke of Faith with power,
that the Name of my Lord Ieſus may be glorified
in mee, and I in him, according to the grace of
thee my God, and of the Lord Ieſus Chriſt. Amen.*

The

The Christians Practise of
this Command.

WHEN I was in the flesh, the motions of sinne which were by the Law, had force in my members to bring forth fruit vnto death; but now I am deliuered from the Law, being dead vnto it whereof I was holden, that I should serue God in newnesse of spirit *Rom. 7. 5.* God therefore be thanked, that albeit I was once the seruant of sin, yet now I haue obeyed from the heart the forme of doctrine wherevnto I was deliuered, and so being now made free from sinne, I am become the seruant of righteousness: *Rom. 6. 17.* and doe bring forth fruit in holinesse. ver. 22. For I know that my body is the Temple of God, and that the holy spirit of God dwelleth therein: *1 Cor. 3. 16* and I know that I am not mine owne but bought with a price; *1 Cor. 6.* therefore doe I beat downe my body by discipline, and studie by all means to glorifie God both in body and spirit. *1 Cor. 6.*

It is a great shame if now professing Christ, wee bring not forth the fruit of godlinesse, seeing when we were in the estate of Nature, we were fruitfull to sinne.

Let carnall Christians be ashamed to read this.

THE OBSERVATIONS.

1
Now follows the
disposition of his
outward man.

2
For first the soule is
renued, and then
the body restored:

3
The regeneration
of the body consists
in two things.
1. A restitution of
it to original glory.
2. A sanctification
of all the members
thereof.

4
The Christian is
like the Angels,
holy both within
and without.

Hitherto wee haue spoken of the new disposi-
tion of the inward man in the Christian, it
remaineth that now wee speake of his outward
Man.

In regeneration first the soule is renued, then
the body restored: Sinne began in the soule,
and from it shame and death came vpon the bo-
die: Grace againe first reformes the soule, and
then proceeds to reforme and restore the body:
for as the inward Man is, so is the outward.

The regeneration of the body hath in it two
things: first, a restitution of it to originall dig-
nitie and glorie and greater, this shall be done
in the resurrection: secondly, a sanctification
of all the members thereof, whereby they are
made weapons of righteousnesse, and this is pre-
sently done by grace.

For as by grace the Christian is renued in
the spirit of his minde, so also in all his exter-
nall conuersation. As those holy Angels that
stand about the throne of God are full of eyes
within and without; so all the Saints of God,
foris

foris se & intus circumspiciunt, within them they haue light and holinesse, by which they looke to their Iudge, euer seeking to please him, without them also light and holinesse, by which they looke to their brethren, euer labouring to giue good example to them.

Fidelem decet undiq; esse manifestum, a godly man should be manifested and knowne by all the parts of his life, & *ab incessu*, & *aspectu*, & *a veste*, & *a voce*; both from his vestment and his voice, from his looking and his walking: *Vox enim quidam est anima corporis motus*; for the motion or gesture of the body is a certaine voyce or speech of the soule.

But as *Chrysostome* complained of bastard Christians in his time, so may we of ours: whereby (said hee) shall I iudge and discern you to be Christians? shall I iudge thee by the place whereunto most frequently thou resortest? thou louest the Theater or the tauerne better then the Temple. Shall I iudge thee by the gesture of thy body? thy dissolute laughter declareth thy dissolute affection. Shall I iudge thee by thy apparel? euen by it also the vanitie of thy mind is discovered, Shall I iudge thee by thy companions? If thou seest a theefe, thou runnest with him, and art partaker with the adulterers. Oh how poore and miserable a man is hee, who hath all the parts of his life giuing sentence against him,

E c 2

and

*Gregor. Moral.
lib. 19. Sect. 30.*

A Christian should
be knowne by all
the parts of his life.
*Chrysost. in. Mat.
hom. 4.*

6
Many Christians
now being tryed by
the parts of their
behaviour will be
found counterfeit.

He is a poore man
who hath his
tongue onely, and
not his deeds to
defend him.

7

How an euill life is
an argument of an
euill heart.

Mar. hom. 15.

and nothing but his tongue falsely procuring for him that he should be reputed a Christian.

It is a great argument that the bloud is foule and infected, when the Leprosie breaketh out into the face, and a token that the house is full of sinoke within, when it brusts forth at doores and windowes without: so is it an vndoubted argument of superabundant corruption in the heart within, when filthinesse breakes out in the mouth, the eye, and hand. O what a filthy heart hath he, who euen by his breath infects such as are neere to heare him!

The Censure.

But now the great number of these bastard Christians evidently proues, that all haue not the disposition of a Christian, who now vsurpe the Christian name.

CHAP.



CHAPTER. II.

Of his Eares.

The Lords Command.



Use thine eare to heare wisdom: Prou. 2. 2. and giue eare to learne vnderstanding. Prou. 14. Incline your eares, come to mee, heare counsell and receiue instruction, that yee may be wise in the latter end. Prou. 19. 20. Be not as the wicked who haue eares and heare not: Ezech. 12. 2. their poison is like the poison of the serpent, and they are deafe like the Adder, that stops his eares, and heareth not the voice of the enchanter, though he be most expert in charming. Psal. 58. 4. But if thou

Ec 3

hearken

God should dwell in the Eare as in the doore of his owne Temple.

The Eare of the wicked is open to Sathan, but closed to God.

What blessings are
promised to them
who lend their eare
to the Lord.

hearken to my lawes and obserue them, then the Lord shall keepe with thee his couenant, he shall loue thee and blesse thee. Deut. 7. 12. The eare that hearkens to the correction of life, shall lodge among the wise: Prou. 15. 3. But take heed how ye heare: Luke. 8. 18. for hee that heares and doth not, is like that foolish man who built his house upon the sand. Math. 7. Or like one, who beholds his naturall face in a glasse, who when he hath considered himselfe, goes his way, and forgets immediately what manner of one he was: Iam. 1. 24. therefore be ye doers of the word, and not hearers onely. Iam. 1. 22.

The Christians Prayer for Grace to obay this Command.

^a Iob. 33. 16.

^b Iob. 36. 10.

^c Esay. 6. 10.

^d Ierem. 6. 10.

^e Psalm. 40. 8.

^f Esay. 50. 4.

^g Luke. 8. 15.

O Lord ^a thou who openest the eares of men by corrections, ^b and commands them to returne from their iniquitie: ^c take away from me the heauie ^d and vncircumcised eares. ^e Prepare mine eares ^f that I be not rebellious any more, nor turne back from thee, but may haue mine eare opened to heare, as the learned ^g with an honest and good heart, and so may bring forth fruit with patience, to the glory of thy name, through Iesus Christ.

The

The Christians Practise of
this Command.

THE Eare of the wise seekes learning, *Prou.* 18. 15. and his Eare tryeth words, as his taste tryeth meate. *Iob.* 34. 3. He stops his eares from hearing of blood: *Esay.* 33. 15. but hath his eares open to heare what the spirit saith. *Apoc.* 2. As *Mary* sate at Christs feet and heard his preaching: *Luke.* 10. 39. and *Iosiah* rent his clothes at the hearing of the Law: 2. *King.* 22. and as the godly Iewes were pricked in their hearts when they heard their sinne reprov'd. *Act.* 2. 37. So the Christian with a good and honest heart, heares the word of the Lord, and keepes it. *Luke.* 8.

The eare is the tast-
ster of the soule.

Let such as delight
not to heare the
word of the Lord
be ashamed.

THE OBSERVATIONS.

ALbeit the minde of man be a very diuine
thing, endued with most excellent gifts from
aboue,

1

Suppose the minde
be diuine, yet the
good in it could
not be communica-
ted without an Or-
gan.

2

Man first made for
God, secondarily
for man.

3

Therefore hath
God giuen him a
minde by which he
hath intelligence
with God, and bo-
dily organes by
which he hath in-
telligēce with men.

4

For by the tongue
we giue and by the
eare we receiue in-
telligence.

aboue, yet the good thereof could not be com-
municated to others, vnlesse the Lord of his
goodnesse had prouided in the body conuenient
organes and instruments by which the motions
of one mans minde may be conuayed to ano-
ther.

For the Lord made not man for himselfe, that
hee should locke vp and keepe within himselfe
all the good that God communicated to him ;
but as first hee made him for his owne glorie,
so secondarily for the vse and edification of o-
ther men.

And therefore hath not onely giuen him a
minde, by which he may haue intelligence with
his maker, but also therewithall Organes and
instruments of the bodie, by which wee giue
and receiue intelligence of our inward motions
one of vs from another.

By the tongue wee make intelligence of our
mindes to others, and by the eares againe wee
receiue it from them. How great benefits these
are, and how necessary to entertaine fellowship
among men, is best knowne if wee looke vnto
those who wants them. O how great a griefe
doe they breed to themselues, and also how
great a trouble to others, while they would
expresse and vtter their mindes by speech, and
for want of the corporall Organe and necessa-
ry instrument cannot.

God

God hath giuen vnto man two eares which being at one time affected by the voyce, receiue the sound coniunctly: they are not set within the head as is the tongue, but set without on eyther side of the head continually open, to teach man how by all occasions he should be swift to heare, saith *S. James*, such instructions as may make him wise toward God.

Therefore also hath he made them vpright toward heauen, because they should be open to those things which are of God, but many haue their eares like vnto the eares of those Dogs, which are closed aboue, but open beneath, such are worldlings, who haue an eare to heare those things which are of the earth, but not those which are of God.

Yea, which is worse, an open eare toward Sathan, but a closed eare toward God: of them the Lord complaineth, that *they are strangers from the wombe*, that *their eares are turned away from hearing of him*, they are of heavy and uncircumcised eares, open to any that will speake, but stopped to the Lord more obstinately then the Adder, which stoppeth his eare from the enchanter.

But vnder Christs kingdome it is promised that he will open the eares of the deafe, *Esa. 35.* and it is performed in our regeneration. Vnder the Law a bored eare was an argument of
F f perpetuall

5
The fabrick of mans eare, teacheth him to be ready to heare.

6
But to heare onely such things as come from God.

7
The wicked haue an eare for Sathan, but none for the Lord.

Psal. 58. 4.
Iere. 6. 10.
Esa. 62. 10.
Zach. 7. 11.

8
An eare opened to God is a great grace.

9
How the Christian
closeth his eare vpon
Sathan.

10
As he wil not carry
sathan in his tongue
to lye, so not in his
eare to receiue a
false report.

11
The author, hearer
and reporter of lies
compared together.

perpetuall subiection; and vnder the Gospell: an eare inclined to heare the Lord is a sure argument of an heart brought in subiection to God, readie to be governed by the commandement of his voyce.

And as by Christs grace our eares are opened to God, so are they closed vpon Sathan: the Christian as he will not speake filthie language, so he will not heare it. As he will not murther with his hands, so stops his eares from hearing of bloud, *Esa. 33.* and as hee will not slander with his tongue, so will hee not receiue in his eares a false report, when another hath made it, *Psal. 15.*

For I pray you what difference is there betweene the willing reporter and receiuer of a false tale, but that where the one carryeth Sathan in his tongue, the other carryes Sathan in his eare?

The forger of falshood is the striker of Sathans coine; the willing hearer is Sathans resetter; and hee that after hearing reports it for a truth which he knowes not to be true, is Sathans ventor: this man turnes his eares into his eyes, while as that which he hath heard, hee giueth out for as vndoubted a truth, as if he had seene it.

Therefore is it that as the mouth tastes the meat, and lets none goe downe to the stomack, vnlesse

vnlesse it be approued; so the care of the godly
tastes words, and lets none goe downe to the
soule which is not from God.

And herein the Christian takes not so much
heed to the speaker, as to that which is spoken,
were the person neuer so honourable; yea, like
an angell of God, the heart that feares God, re-
ceiues not his speech without examination; so
Mary discuffed in her minde the words of the
Angell, and thought with her selfe, *What manner
of salutation may this be?*

And if otherwise for outward estate the per-
son were neuer so contemptible, yet if he speake
the words of God, he is reuerenced of the Chri-
stian; for euen the feet of him that brings the
glad tidings of peace are beautifull to him. No
man despiseth good corne because he finds it in
a contemptible sack; nor reiects precious pearles
because they are in earthen vessels, far lesse will
the Christian refuse the message of grace be-
cause it is brought by a base messenger.

As the care was the first port by which the
Seducer entring in, brought death to the soule;
so is it the first by which our Sauour enters,
and restoreth life vnto it. Hearing must goe be-
fore seeing, wee must sit downe and reuerently
heare the Lord on earth, that wee may ascend
and ioyfully see the Lord in heauen; then shall
wee sing that song: *As we haue heard, so haue*

Ff 2

wee

12

The care is the ta-
ster of the soule.

13

A Christian mesu-
reth words by their
owne weight, not
by the qualme of
the speaker.

14

Great folly to re-
iect the word of
God for the base-
nesse of the person
that speaks it.

15

As the care was the
first port of death;
so is it made the
first port of life.

16
Seeing Christ delights in our voyce it is a double sinne for vs not to delight in his.

17
It is not inough to heare, we must take heed how we heare for some heare maliciously, to trap the Preacher.

18
Others heare for curiositie, not for Conscience.

we see in the citie of our God: but if wee will not heare the Lord speaking in his word on earth we shall neuer see the Lord shewing his ioyfull face in heauen.

The Lord Iesus accounts our voyce sweet to him, & delights to heare it. *My Dove let me heare thy voyce, for it is sweet,* Cant. 2. 14. And shall not we esteeme his voyce sweet vnto vs, and delight to heare it? Certainly if wee delight not in his word, whereby hee speakes to vs, hee shall take no pleasure in our prayers, whereby wee speake vnto him: *For hee that turnes away his eare from hearing of the Law, his Prayer shall be abhominable.*

Yet it is not inough to heare: Our Sauour also warnes vs to take heed how wee heare. Some heare maliciously, such as come to trap the Preacher, as the Pharisees often heard Christ, that they might snare him. This now is a common sinne that men resorts to preaching, as if they come to amend the Preacher, and not to amend themselues.

Others heare for curiositie, seeking rather tidings of occurrents among men, then the glad tidings of peace, sent from God: these are like vnto *Herod*, who hauing our Sauour Christ present before him, sought a miracle to feede his curiositie, but sought not grace, whereby hee might be saued.

Some

Some againe are not so euill disposed, as any of the former two, yet they heare vnprofitably for the present they are somewhat moued, but carry nothing away whereby they may be mended: these goe out of the Church as the vncleane bealts went out of the Arke, that is, they go out vncleane as they came in vncleane.

The Apostle compares them to vessels that runne out, or to the sicue, (*cribrum*) which as long as it is in the water, is full, but if you take it vp, no water remaines in it: something they haue while they heare, but so soone as they goe out, it goes from them: the remedie of this euill were to lay vp the word in our heart as *Mary* did.

The last sort of euill hearers are they, who heare the word, remember it, and can report much of it to others, but not as of a thing that concerneth their life, and therefore while they speake of it to others, they forget to doe it. God hath placed in the body the eare, the tongue, and the hand, not far asunder, to teach vs, that what wee heare with our eare and professe with our mouth, we should practise with our hand.

The Censure.

And of this also it is euident, that all are not Christians indeed, who now vsurpe the Christian name.

19

Some heare vnprofitably.

20

Compared to vessels that run out.

21

In the body the eare, the tongue and the hand are not farre asunder, to teach vs, what we heare and professe wee should practise.



CHAPTER. III.

Of his Eyes.

The Lords Command.

The eyes of fooles
are in the corners
of the world.

They are cast vpon
that which is no-
thing.

Eyes for couetous-
nesse can neuer be
satisfied.



*He eyes of a foole are in the
corners of the world :
Prou. 17. 24. but the wise
mans eyes are in his head,
Eccles. 2. 14. Cast not
thine eyes vpon that
which is nothing, Pro. 23.
5. For all that is in the world, as the lust of the
flesh, the lust of the eyes, and the pride of life, is not
of the father, but of the world, Ioh. 2. 16. As the
grauē and destruction can neuer be satisfied, Pro.
27. 20. so the eyes of man are not satisfied with
seeing,*

seeing, Eccles. 1.18. Let not therefore thine eyes and heart be for couetousnesse, Ierem. 22. 17. neither full of adulterie, Iude. 7. Haughtie eyes the Lord abhorreth, Pro. 6. 17. and the high looke of the proud shall be humbled. Esa. 2. 11. The eye that mocketh his father and despiseth the instruction of his mother, let the Ravens of the valley pick it out, and the young Eagles eate it, Pro. 30. 17. Cast away therefore the abomination of thine eyes, Ezech. 20. 7. Let not my word depart from thine eyes, but obserue wisdom, and counsell, Prou. 3. 21. that thine eyes may behold the right, and thine eye-lids direct thy way before thee. Prou. 4. 25.

Eyes full of adultery
Eyes of pride.
Eyes of disdain.

All these are abomination to the Lord, and abhorred by the christian

The Christians Prayer for Grace to obay this Command.

BE^a mercifull to mee O Lord, and blesse mee :
cause thy face to shine vpon mee, that I may
know thy way vpon earth. ^b Let mee not be
like the wicked who haue not the feare of God
before their eyes : ^c But as thou hast made both
the eares to heare and the eyes to see : so I pray
thee good Lord, ^d to teach me thy feare. ^e Turne
away

^a Psal. 67. 1.

^b Rom. 3. 18.

^c Prou. 30. 12.

^d Psal. 34. 11.

^e Psal. 119. 37.

^fIob. 31. 1.

^gEſay. 17. 7.

^h2 Tim. 4. 18.

away mine eyes from regarding vanitie: ^f and let not mine heart walk after mine eye, & except when I looke to my Maister, and when mine eyes are toward the holy One of Israel; ^h that so I may be deliuered from euery euill worke, and preſerued to thy heauenly kinodome, through Ieſus Chriſt, to whom be all praiſe for euer and euer. Amen.

The Chriſtians Practiſe of this Command.

How the Chriſtian
gouerneth his eyes
according to the
will of his maiſter.

I Haue made a Couenant with mine eyes :
*Iob. 31. I will ſhut them vp from ſeeing euill.
Eſay. 33. 15. I will ſet no wicked thing before
mine eyes. Pſal. 101. 3. In mine eyes a vile per-
ſon ſhall be contemned: but I will honour them
that feare the Lord; Pſal. 15. 4. for I ſet the Lord
alwayes before mine eyes. Pſal. 16. 8. As the
eyes of a ſeruant looke to the hands of his mai-
ſter, ſo mine eyes waite on thee O Lord, till thou
haue mercie vpon me. Pſal. 123. 2.*

The

THE OBSERVATIONS.

IT is not possible to keepe the heart in a good estate without diligent obseruation of the senses, no more then a besieged Citie can be defended, where the ports thereof are neglected, and left open to euery one that likes to enter into it.

There are two sorts of euils within vs which trouble vs; first, *malum innatum*; secondly, *malum seminatum*: the first is euill bred in vs of our owne nature; the other is euill sowne in vs by that Wicked one: yet is there no man of so quick a sense, that he is alwayes able to distinguish betweene these two.

Both of these euils haue their passage by the senses: for the one, *malum innatum*, home-bred corruption, cannot lurke within, but seeketh to burst out at the senses, to the infection of others, according to that of our Sauiour, *Out of the heart comes murders, adulteries, &c.* the principall passages of this infecting euill are the eye, and the mouth.

I

The heart cannot be kept, vnlesse the senses be kept.

2

Two sorts of euill in man, 1. *innatum*, 2. *seminatum*.

3

Both of these haue their course by the senses, for euill bred within vs breakes out by the senses.

4
And euill without
vs is conuayed in
by the senses, speci-
ally by the eye and
eare.

5
A Christian like a
besieged citie that
hath traitors with-
in.

6
We haue need ther-
fore to watch that
these two armies
of euills doe not
meet within vs.

The other againe, *Malum seminatum*, is con-
uayed to the heart by the subtiltie of Sathan,
from exterior obiects, vnto which he laboureth
to allure the heart, that hee may diuide it from
God. And this euill is conuayed to the heart
specially by the eye and eare: whereof it is eu-
ident with what continuall care the senses are to
be obserued, that from without, euill come not
to make the heart worse then it is, and from
within, euill come not to infect others that are
without.

For as that Citie is in great danger, which
hath not onely without it strong enemies assaul-
ting it, but hath also within it false traitors to be-
tray it: so is it with our soules, who without vs
haue Sathan with his inuisible legions of spiri-
tuall wickednesse, and visibible armies of worldly
allurements ready to impugne vs: and within
haue our owne traiterous affections confede-
rate with him ready to betray vs.

And therefore (as I said) great need haue we
to watch ouer our selues, that these two corrup-
tions which are as seuerall armies against vs,
meete not together: for if *Malum seminatum*
come in to strengthen *Malum innatum*, they
shall breed a very dangerous and hard battaile
vnto vs.

Whereas if wee take paines to fortifie our
selues against the enemy that is without and

to slay the corruption that is bred within vs, so soone as it is conceiued, wee shall possesse our selues in peace. It is great wisdome to fight with our enimie when hee is weakeſt, the best time to slay a Cockatrice is while it is in the shell, before it come to be a Serpent: if we dash not the heads of the infants of Babel, they will breed vs more trouble, when they come to be stronger men. Sinne is a strong enimie when it is in the Cogitation, stronger when it is in the affection, strongest when it breakes out into action, confirmed in strength if wee continue in it. Therefore euen the beginnings of it are to be resisted.

This as I said cannot be done without a diligent custodie of the Senses, specially of the Eare, and the Eye; these are the first ports at which Sathan carryed in death to the soule of our mother *Eua*: for by hearing the seducer her heart was infected, and by looking out of her corruption to the forbidden Tree, shee was entangled in the actuall transgression of Gods commandement.

Besides this, many wayes in Nature hath God warned vs that the eye hath need with continuall care to be obserued: for albeit it be a liuely Organe of sight, yet it sees not the owne selfe, and therefore hath need to be helped with the counsell and custodie of another.

Gg 2

Againe,

7
We must fortifie
our selues against
both.

8
It is best to fight a-
gainst the begin-
nings of cuils with
in vs.

9
The soule cannot
be kept if Sathan
possesse the ports of
the Eare and the
Eye.

10
The Eye sees not it
selfe, and therefore
hath need of the
help of another.

11

The couering made by God for the eye warnes vs it should not be open to euery obieſt.

12

Two rules good for gouernment of the eye :

The firſt rule is, that wee looke to God before wee looke to the creature.

13

For as God hath giuen vs an eye to ſee his works, ſo an eye to ſee himſelfe.

14

How *Adams* eyes were opened after the fall.

Againe, God in Nature hath provided a couering for the eye, which with a meruailous volubilitie openeth and cloſeth at the pleaſure of man; wherein the Lord who hath done all his workes in great wiſedome, hath warned vs that it is expedient ſometime the eye be cloſed, and not holden open to euery obieſt.

There are two rules good to be obſerued for the gouernment of our eyes : firſt, that before we open the bodily eye to looke to the creature, wee firſt open the eye of our minde, and looke to the Creator, otherwiſe if wee looke to the creature before wee looke vnto God, wee ſhall aſſuredly be ſnared.

As God hath giuen vs an eye to ſee his workes, ſo hath hee giuen vs an eye whereby we may ſee himſelfe : ſhall wee thinke hee will haue vs to looke to the Sunne, and not to him that made the Sunne ? Let the eye that lookes to God, direct the eye that lookes to the creature, and we ſhall looke out without danger.

It is ſaid of *Adam* after his fall, that his eyes were opened; which is not ſo to be vnderſtood as if they had beene cloſed before, but becauſe where before all that hee ſaw was good : now his eyes were opened to ſee his euill which before he had not, and therefore could not ſee it.

And no better are the eyes wherein his miſerable poſteritie fooliſhly reioyceth; they haue eyes

eyes in some part to see their misery, the fruit of their sinne : they haue eyes to looke to the baites of pleasure and profit, wherewith they are snared vnawares, but haue not eyes to looke vnto the Lord.

As the beasts in looking to other creatures regard nothing but the commoditie of their belly: where they see any thing that may serue vnto it, they lay downe their heads; where not, they goe by it : so naturall men looke vnto the creatures, seeking, *vt addant aliquid ventri, non menti.*

Thus *Euah* looked to the apple, and thinking it good for meate, plucked it, but considered no more: so her children when they looke to the fowles that flie, to the fishes that swimme, to euery good and pleasant creature in the kinde, of all they gather no other collection but they wish for their bellies sake it were in their hand.

Thus where the sight of Gods creatures should work in the heart of man a reuerence & loue of God, a meditation of his goodnesse with thanksgiuing, it produceth onely an inordinate and sensuall couetousnesse of the creature.

Others againe, looking to the creature more negligently then they should, are snared before they consider of it: so *Sichem* in looking to *Dinah*, and *Dauid* in looking to *Bathsheba* : for it is come to passe by a most iust recompence,

15
So are the eyes of his miserable posteritie.

16
Man by nature looketh as the beast, regarding nothing but the belly.

17
As *Euah* considered no more in the apple but that it was good for meat.

18
Creatures far abused by naturall men to couetousnesse.

19
Creatures also to an euill governed eye are the snares of concupiscence.

*Gregor. Moral.
lib. 21.*

20
As the heart is, so
is the eye.

*Ambr. de poenit.
lib. 1. cap. 14.*

21
The second rule is
that wee acquaint
our eyes with tears,
so shall they not
be carryed away
easily with vanitie.

22
Every creature pre-
senteth to vs some
matter of mourn-
ing.

*ut qui exteriori negligenter utitur oculo, interiori
non iniuste cecetur;* that hee who negligently v-
seth the exterior eye, should iustly be blinded
in the interior.

The necessitie of this rule shall yet better ap-
peare to vs, if we consider that it is not the eye
which seeth, there is one within that lookes out
at the window of the eye, to wit, the soule: if the
soule be spiritually disposed, there is nothing
wee looke to shall offend vs; if otherwise, then
euery thing we looke vnto becomes a snare vn-
to vs. *Multa enim retia tenduntur nobis à diabolo;*
for many nets are spread out by Sathan, where-
in to trap vs; yea, if our hearts be not kept in
a good estate, *ipsi nobis oculi retia sunt.*

The second rule for government of our eyes
is, to acquaint them with pouring out of teares
for the miseries which our sinnes haue brought
vpon vs. The same eyes which God hath giuen
vs for organes of our sight, hee hath also giuen
vs for conduits of our teares: therefore we see
that in Nature children first mourne with their
eyes, before they looke on any thing to delight
in it.

Thus if the sight of the creature moued vs to
mourne, as there is no creature which hath not
in it a witnesse of that vanitie whereunto for our
sinne it is subiect, it should not so readily be a
snare vnto vs to entrap vs in sinne as it is.

For

For as the Children of Noble men looking to pleasant buildings and lands, which sometime belonged to their fathers, but now are possessed by others, are rather moued to mourn then to laugh: so we, when we see the heauens altered, the earth accursed, the soueraigntie ouer the creatures taken from vs, and in euery creature a foot-step of that misery which is the punishment of our Apostacie, haue more need to mourne for those miserable effects of our sin, then vainly to be delighted with an apparent beautie of the creature.

The Censure.

But now the great number of them who looke with wandring eyes, Esay. 3. 16. with eyes full of adultery, 2 Pet. 2. 14. with heavy eyes and eye-lids lifted up, Prou. 30. 13. proueth that all are not Christians indeed, who now usurpe the Christian name.



CHAP.

23
Why the apparent
beautie of the crea-
ture should not de-
light vs.

signor two woH
- shop ed bisroth
pudorin ben
20001



CHAPTER. III.

Of his Tongue.

The Lords Command.

How our tongue
should be gover-
ned in speaking
to God.



Hee that keepeth his mouth
keepeth his life: Pro. 13. 3.
Jea, hee keepeth his soule
from affliction; Prou. 21.
23. for life and death are
in the power of the tongue.
Prou. 21. 23. Specially,
be not rash with thy mouth, neither let thine heart
be hasty to utter a thing before God: for God is
in the heauen, and thou art in the earth, therefore
let thy words be few: Eccles. 5. 1. and use not
thou vaine repetition as the heathen, who thinke
to be heard for their much babling. Mat. 6. 7.

But

But before all things sweare not, neither by heauen, nor by earth, nor any other oath; Iam. 5. 15. but let your communication be yea, yea; nay, nay: for whatsoeuer is more then these commeth of e-will. Mat. 5. 37.

And say not, this day or to morrow we will goe into such a citie, but if the Lord will; and we liue, we will doe this or that. Iam. 4. 13.

In many words there cannot want iniquitie, but he that refraines his lips is wise. Pro. 10. 19. If any man among you seem to be religious and refraine not his tongue, but deceiues his owne heart, this mans religion is vaine. Iam. 1. 26. A wise man concealeth knowledge, Prou. 12. 23. and hee that hath knowledge spareth his words; yea, euen a foole when hee holdeth his peace is counted wise. Prou. 17. 27. In all labour there is abundance, but the talke of the lips bringeth want: Pro. 14. 23. be yee therefore swift to heare, but slow to speake. Iam. 1. 19.

Put away from thee a froward mouth, Prou. 4. 24. and cursed speaking: Colof. 3. 8. for cursing and blessing ought not to proceed out of one mouth, no more then out of one fountaine proceedeth sweet water and bitter. Iam. 3. 10.

Lye not one to another, Iames. 4. 11. keepe thy tongue from euill, and thy lips that they speake no guile. Psalme. 34. 13. Speake the truth euery man to his neighbour: Zach. 8. 16.

all

Hh

for

Swearing forbidden.

Presumptuous speaking condemned.

Babbling and much talking condemned

Cursed and froward speaking.

All lying and backbiting forbidden.

Filthy & prophane
speaking.

Generally all cor-
rupt communicati-
on forbidden.

for a righteous man hateth lying words. Pro. 13. 5.
And see you speake not euill one of another. Iam.
4. 11.

Put away all filthy speaking also out of thy
mouth, Colof. 3. 8. neither let fornication once
be named among you, nor filthinesse nor foolish tal-
king, nor iesting, which are things not comely, but
rather giuing of thanks: Ephes. 5. 3. for euill
speeches corrupt good manners. I Cor. 15. 33.

And generally let no corrupt communication
proceed out of your mouthes, but that which is
good to the vse of edifying, that it may minister
grace to the hearers, your speech being gracious al-
way, and powdered with salt. Colof. 4. 6.

The Christians Prayer for Grace to obay this Command.

^a Psal. 141. 3.

^b Psal. 119. 43.

^c Psal. 51. 15.

^d Psal. 71. 8.

^e Psal. 19. 14.

SEt ^a a watch O Lord, I beseech thee before my
mouth, and keepe thou the doore of my lips.
Take ^b neuer the word of truth viterly out of my
mouth: but ^c open thou my mouth, and my lips
shall shew forth thy praise: yea, ^d I shall be filled
with thy praises, and with thy glory every day. So
let thou ^e the words of my mouth be alway accep-
table in thy sight, O Lord my redeemer. Amen.

The

The Christians Practise of
this Command.

I Will keepe my mouth bridleed, and will take heede that I sinne not with my tongue: *Psal.* 39. 1. I haue purposed that my mouth should not offend. *Psal.* 17. 3. I will speake no vaine word: *Esay.* 58. 13. but with my mouth will I declare thy praises O Lord, from generation to generation. *Psal.* 79. 13. I will not hide thy righteousnesse within my heart, but will declare thy truth and thy saluation, and will not conceale thy mercy and thy truth from the great congregation. *Psal.* 40. 10. Yea, the praises of God shall be in my mouth continually, *Psal.* 34. and my tongue shall intreat of thy word. *Psal.* 119. 172. I will sing to the Lord all my life, and will praise him while I liue. *Psal.* 104. 33. At midnight will I rise to giue thanks to thee O Lord. *Psal.* 119. 62. I preuent the morning watch to cry to thee. *Psal.* 119. 147. Seauen times in the day doe I praise thee; *Psal.* 119. 164. yea, all the dayes of my life will I praise thee, as long as I haue any being, will I

How the Christian
vseth his tongue to
the honouring and
praising of God.

Let them be asha-
med who delight
to speak of any sub-
iect, but not of
Gods saluation.

How the Christian
vseth his tongue to
the edification of
others.

sing to my God. *Psal.* 146. 2. Thy statutes shall be my songs in the house of my pilgrimage, *Psal.* 119. 54. and my mouth shall daily rehearse thy righteousness and thy salvation: for I know not the number. *Psal.* 71. 15.

Moreouer I will speake(vnto man) as before God in Christ Iesus. 2 *Cor.* 12. 19. A deceitfull tongue shall not be found in my mouth: *Zeph.* 3. 13. but my words shall be in the vprightnesse of mine heart. *Iob.* 33. 3. Neyther will I suffer my mouth to sinne, by wishing a curse to the soule of him that hated mee. *Iob.* 31. 30. There is no lewdnesse nor frowardnesse in my words. *Prou.* 8. 8. My tongue also shall spread abroad knowledge: *Prou.* 15. 7. and my mouth shall be as a well-spring of life. *Prou.* 10. 11. I will utter the words of grace, *Eccles.* 10. 12. that my lips may feed many, *Prou.* 10. 21. and the comfort of them may asswage the sorrow of the afflicted, *Iob.* 16. 15. confirming him that is ready to fall, and strengthening the weak knees: *Iob.* 4. 4. for God hath giuen me the tongue of the learned, that I should know how to minister a word in season, to the weary, *Esa.* 50. 4. and hath enriched me with all kinde of speech, and necessary knowledge, for the which grace I thank my God in Christ Iesus.

The

THE OBSERVATIONS.

AS in the Apostasie of *Adam* the poyson of sinne, like a fretting canker, ranne through the whole nature of man, so in the regeneration the grace of our Lord Iesus goes through the whole man, sanctifying him throughout both in soule and body to make him a new creature.

Sinne hath not taken away the members of mans body, but the right motion and vse of them: for the eye still lookes, the tongue speaketh, the hand moueth, but not as they should.

When the Palsie looseth the members of the body, to moue against the will of him that possesseth them, it is counted a pittifull disease: but now when sinne hath loosed them to moue against the will of him that made them, and the well of them that owe them, it is a pitie to see how foolishly naturall men reioyce in it, not considering it is a sicknesse which tends to the second death.

It man had beene created for God onely, he should not haue needed a tongue, for the Lord

Hh 3

knowes

1

The grace of regeneration doth goe through the whole man.

2

Sinne hath taken away, not the members, but the right motion of them.

3

Man naturally is diseased with a spirituall palsie.

4

How necessarie the tongue is to the minde of man.

knowes the meaning of the minde without the tongue: and if hee had beene made for himselfe onely, the motions of the minde had ben sufficient for himselfe also, but God hath made one man to be a comfort to another, and therefore hath giuen him such Organes as whereby euery man may giue intelligence of his minde to another.

5
The office of the tongue is to be a trench-man between hart & hart.

For this is the office of the tongue, to be a faithfull interpreter of the minde, and a trench-man betweene hart and hart, but as they who vnderstand not others languages, though they see others faces, can conclude nothing between them, without the helpe of a faithfull interpreter, so cannot the heart of one man communicate the conceptions thereof to another, vnles the tongue be as *Ambrose* calls it *speculum mentis*, a glasse wherein the minde may be seene.

6
The tongue by Sathan diuided from the hart.

But that which God made for good, Sathan hath turned into euill, for now the hart and tongue are so peruered from their originall innocencie that now the tongue is employed by the heart to deceiue, expounding in word the thoughts of the hart, otherwise then they are indeed.

7
A threefold diuision hath ensued vpon the fall of man.

A threefold diuision hath ensued vpon the fall of man, as a punishment thereof: first, a diuision of harts: secondly a diuision of tongues: thirdly, a diuision of the tongue from the hart.
The

The diuision of one mans heart from another is a iust punishment of mans diuision from God : so long as *Adam* and *Euah* liued at one with God, they liued at one among themselves, but so soone as they were diuided from God by sinne, they became also diuided among themselves, *Adam* blaming *Euah*, and accusing her to God, in whom before hee reioyced, as bone of his bone, and flesh of his flesh.

And this hath proceeded so far among their posteritie, that looke how many men there are in the world, as many sundry iudgements and wils there is among them, which would not faile to breede horrible confusion, if God had not locked vp the heart of man, and made it vnknowne to another; or otherwise where it is knowne, did not restraine the heart of man, and that for entertaining a societie and fellowship among men.

As for the diuision of tongues it came into the world as a iust punishment of mans rebellion against God in the building of Babel : for where before the floud for the space of one thousand and sixe hundred yeares and more, the whole world spake one language, and one hundred and thirtie yeare after the Floud also : for their high conceit in building of Babel, to get themselves a name, God confounded their languages.

And

8

The diuision of one mans heart from another is a punishment of mans diuision from God.

9

In great wisdom hath God hid one mans heart from another.

10

The diuision of tongues is also a punishment of mans sinne.

11

Yet is it receiued
for a blessed poli-
cie in the Popes
Church, which
God laid on for a
bitter curse.

12

Diuision of the
tongue from the
heart is both a sin,
and a punishment
of sinne.

13

A world of wic-
kednesse commit-
ted by the tongue.

14

Not the halfe onely
but our whole life
is full of the sins of
our tongue.

Nazian. in de-
plor. cal. anima.
Basil. in P^sal. 32.

And yet it is strange, that this diuision of tongues inflicted on man for a punishment of his pride, and threatned also by God as a curse vpon his people, to send a nation vpon them whose language they vnderstand not, should be receiued into the Popes Church as a blessed policie: for there hee that is in the roome of a builder, speakes that which the people vnderstands not.

But the diuision of the tongue from the heart is the worst of all, being not onely a punishment of sinne as the former, but a sinne also, and such a sinne as is a protector and maintainer of many sinfull and mischieuous conceptions of the heart.

Whereof it comes to passe, that innumerable euils are committed by the tongue: for which Saint *James* iustly termes it *A world of wickednesse*, and accounts so much of the gouernment or misgouernment of the tongue, that the one he esteemes the prooue of a perfect man, the other an argument of an irreligious man.

For this cause also *Nazianzen* affirms that the halfe of the sins of our life are committed by the tongue: *lingua dimidiam humanorū vitiorum partem sibi vendicat*: but *Basil* going further, saith, *tota vita nostra lingua delictis est repleta*, that our whole life is full of the sinnes of our tongue.

If

If we goe through the decalogue, wee shall finde the tongue guiltie of the transgression of all the precepts thereof, a seruant to all sorts of sinnes, which breake out in action.

Against the first Commandement it offends by blaspheming God, as *Pharaoh* did, while hee said, *Who is Iehouah?* as *Sennacherib* did, *your God is not able to deliuer you*: as the foolish do, who say, *there is not God*: as the prophane do, who say, *he seeth not, or he doth not regard*: these are stout words against the Lord.

Or else in cursing by the name of the Diuel: some customably sacrifice to him, deuoting that in their anger to Sathan, which should be dedicated to God: others seeke vengeance from Sathan vpon such as haue offended them, not remembring that God is the God of vengeance: thus both of them by a most horrible impietie set vp Sathan in the roome of God. Lamentable it is to heare how this sinne abounds in this Land, as if it were Calicut or Narsinga, where Sathan is worshipped.

Against the second Commandement the tongue offends in speaking reuerently of Idols, which are to be abhorred, as the Iewes, who called the workes of their owne hands *Baal*, my Lord; or as *Micah* did, who when they of Dan had taken his Idols from him, he ranne crying and lamenting after them, ye haue taken away

15

By the tongue wee transgresse all the Commandements.

16

Sins of the tongue against the first Commandement.

Exod. 5. 2.

Ezay. 36. 14.

Psal. 14. 1.

Psal. 94. 7.

17

Cursing also by the name of the Diuel.

18

The second Commandement transgressed by reuerent speaking of Idols.

19
Vanie of Idols
knowne by Na-
tures light.

20
But much better by
the light of the
Word.

21
The third Com-
mandement trans-
gressed by idle and
vnreuerent vsing of
Gods Name.

my gods, and what more haue I? as if all were gone when they were gone.

The Ethnickes may make them ashamed, who, by Natures light, saw that this was vanitie. *Plato* dissuaded the people from hauing Gods of gold, least they should expone them vnto theeues; and *Fabius* when he spoiled Tarentum, tooke not away their Idols, *relinquamus, inquit, Tarentinis Deos suos iratos*; let vs leaue vnto the Tarentines, their Gods angry at them, for these Gods that could not defend Tarentum, will neuer defend Rome.

But the light of the Word doth more cleerly instruct the Christian, that the Gods which made not heauen and earth should not haue place on earth, except it be to be burnt vnder an oake, as *Isaiah* did with them, farre lesse will hee giue them any honourable place in his tongue, to name them with any reuerence.

Against the third Commandement the tongue is abused in the vaine, idle, and vnreuerent vsing of the Name of God to the smallest toy and trifle which doth occurre. It was Sacriledge for any man to annoint his owne flesh with the holy Oyle which was appointed for the Tabernacle, much more sacriledge is it to abuse the Name of God vnto follyes which are neyther for his glory nor mans edification.

Yet

Yet this abusing of Gods Name in idle and foolish talking is counted a necessary recreation to passe the time withall; but why doe not men remember that they must giue an account of idle talking? or why are men so prodigall, as for to spend the time of Grace which God hath lent them, that in it they might be reconciled with him, in vnprofitable and vaine sports, which doe encrease their enmitie with him?

No merchant will spend the time of his market any other way but in buying or selling. Or will the Husband-man when seed-time comes, let it goe by, and delight himselfe in matters of smaller importance? what folly then is this, that the time of Grace, wherein wee should make peace with God, is passed ouer with vaine and merry talking among men?

Beside this, by rash and vnecessary swearing, this Commandement is broken; *An oath* (saith the Apostle) *is the end of all Controuersie*, it is the last refuge whereunto Truth runneth for credit: for three wayes haue wee to confirm our speech; first, affirmation or denial; when this is not credited, then we goe to asseueration; when this also can haue no place, then we goe to swearing: but that which is the last band of Truth, now men commonly doe make it the first.

22
Idle talking counted a necessary recreation.

23
The time of grace should not be vainly spent.

24
It is transgressed also by rash and vnecessary swearing.

25
Horrible oathes
made custumable.

26
How a certaine
Iudge tryed the
right childe of a
dead father.

27
Not vnlike as *Salomon*
tryed the right
mother of a dead
childe.

28
By this same rule
godlesse swearers
are proued not to
be the sonnes of
God.

Yea, many not content in simple manner to sweare by the Name of God, as if that were too base a thing for such hautie spirits as theirs are, proceed in their blind presumption to more horrible oathes, by the bloud, the wounds, and the body of the Lord, by which they were redeemed; thereby proclaiming to all the world, that the loue and reuerence of God was neuer in their heart.

It is recorded of a certaine Iudge, who hauing three of the children pleading before him for the goods of their defunct father, he tooke vp the dead body and set it to them as a mark, promising that which of them shot neereft his heart, should be made possessor of all his goods, whereupon the first did shoot, the second also, but the third refused, whom for that cause the Iudge adiudged to be possessor of all his fathers goods, as the most kindly and naturall sonne of the three.

Thus as *Salomon* tryed the right mother by her kindly affection toward her Childe: so this Iudge tryes the right childe by his kindly affection toward his father.

But if the professors of this age were tryed by this rule, many of them would be found to be none of the sonnes of God: for they spare not to shoot the venomous arrows of their blasphemous speeches against the heart of their heavenly

heauenly Father, against the blood, the wounds and the body of their blessed Redeemer: for so *Leuit. 24. 11.* the blasphemer is said to haue pierced the heart of God.

The offences of the tongue against the fourth Commandement, are especially two: the first is rash vttering of prayers or praises without sanctification or premeditation going before. *Be not rash with thy mouth, neither let thine heart be hastie to vster a thing before God.*

The other is speech in hipocrisie, whereby men draw neere to God in their mouthes while they are farre from him in their harts, the Lord loues truth in the inward affections, and delighteth to be worshipped in spirit and truth, otherwise if we haue him in our mouthes and not in our hearts, fearefull is our recompence, for hee shall haue vs in his mouth to spue vs out, not in his heart to keepe vs for euer with himselfe.

Thus wee see how the tongue is abused to transgresse the Commandements of the first Table, but here the vnruleesse thereof rests not, it proceedeth also against the second Table: for the tongue which is not rightly ordered toward God, will neuer be reuerent toward men, nor spare to dishonour euen those whom most of all they are bound to honour.

There are three comely ornaments of our speech toward all men: first, truth: secondly, loue,

29

The fourth Commandement transgressed by rashness in prayer.

Eccles. 5. 1.

30

Or by speech in hipocrisie.

31

The tongue not right ordered toward God, will neuer be right ordered toward man.

32

Three comely ornaments of our speech toward all men.

33
In speaking to our
superiors wee must
use reuerence.

34
Against the sixt
commandment
murder committed
by the tongue.

35
How an euill
tongue is described
by *Dauid*.

loue; thirdly, meekenesse and modestie: For first wee should see that wee speake the truth; secondly, that we speake it in loue; thirdly, with meekenesse.

But in speaking to our superiors wee ought to ioyne the fourth, which is reuerence: if wee be not silent in the presence of our betters, as *Elihu* was at the presence of the ancients, at least let vs speake with reuerence, as *Sarah* is commended for that shee spake reuerently to her Husband.

Against the sixt commandment the tongue is an instrument of transgression many wayes: for moe are slaine with the tongue then with the hands: as *Daniels* accusers slew him with their false accusing tongues, when they durst not stir him with their hands.

Therefore *Dauid* compares an euill tongue to the venome of Aspes; to Iuniper coales, and to arrowes; and indeed it is worse then any of these. As for the venome of Aspes, ther are Antidotes to preferue thee from it; but what will keep thee from the sting of an euill tongue? not Innocency it selfe. And Iuniper coales though they be very hot, burne none but such as touch them, but the euill tongue hurts them that neuer offends it: and for the arrow, distance of place will defend thee from it, but goe where thou wilt the malice of an euill tongue shall still persecute thee.

The

36 The seauenth Commandement is transgressed by the filthy and corrupt communication of the tongue: for filthinesse conceiued in the heart, imployes the tongue to prepare a way for committing of the deed: yea, *Prauis affuescere sermonibus via quadam est ad rem ipsam*. But to the children of God it is a very grieffe to heare any thing that doth not edifie their hearts in the loue of God: *intollerabile assimant quicquid illud non sonat, quod intus amant*.

In all purposes the holy Spirit keepeth a holy language: when hee speakes of *Adams* copulation with *Euah*, he saith, that *Adam* knew his wife; when he speakes of *Sauls* going to the caue for naturall purgation, hee saith, he went in to couer his feet.

This as it teacheth vs to speake of all things in an holy manner, so it shewes of what spirit they are, whose lips are no sooner opened to speake, but incontinent ye may smell the stinking corruption of their heart, infecting with their filthy breath both the ayre and the eares of the hearer.

Against the eight Commandement it transgresseth in like manner in one of these extremities, either in giuing to men more then is due by flattery and assentation; or else in taking from them by slander and backbiting, that which iustly appertaines vnto them.

For

36
The seauenth commandement transgressed by filthy speaking.

Basil. de legend. lib. Gentil.

Gregor. Moral. lib. 7. sect. 21.

37
Of all purposes Gods Spirit speaks in a holy manner.

38
They are led with an vncleane spirit who speak filthily.

39
The eyght Commandement is transgressed by flattery or back-biting.

40

Sathan laboreth to defame the name, where he cannot corrupt the conscience.

41

The ninth Commandement transgressed by lying.

42

Lying with dissimulation belongs to the seed of the Serpent.

43

This is the shame of the Popes Church.

For where a man hath two things necessarie to make him a profitable instrument of Gods glory, and the good of others, to wit, his Conscience, by which hee is approued to God, and his good name, by which hee hath fauour with men; Sathan because hee cannot corrupt their conscience doth what hee can by euill tongues to steale away their good name, that they should be the lesse able to doe good to others.

The ninth commandement is transgressed generally by lying, which becomes the more grievous sinne, the more artificially it is set out. As a potsherd ouerlaid with siluer drosse; *Pro.* 26. 23. so is falshood and hatred, when by dissimulation they are cloked with the shadowes of truth and loue.

This disposition to lie with dissimulation belongs to the seede of the crooked Serpent, who hauing his head one way, can wry his hart another way; but the children of God are vpriight men, who haue their hearts and their tongues going vpon one line.

It is therefore an exceeding great shame to the Popes Church that they professe and practise so abominable and damnable a doctrine as that a man may thinke one thing with his hart, and sweare another thing with his tongue. This also amongst many other sheweth of what spirit they are.

Thus

Thus wee see how the tongue is subiect vnto many spirituall diseases, for remedy whereof two rules in all our speech would be vsed; meditation before we speake, and then moderation in speaking.

It is very expedient that meditation goe before speech: wherein we are to consider, first, if that we would speake be lawfull, and though it be, yet are we to see whether also it be expedient to be spoken, at such time, in such place, to such persons: our first thought may be corrected with a second, better without hurt or shame, but it is not so with our words.

The next, that in speech we vse moderation: for this cause God hath giuen man but one tongue with two eares, to teach him he should be more ready to heare then to speake: he hath also placed it within, and guarded it with a double hedge, one of flesh another of bone, and therewithall hath bound it by a bridle to the breast, by all these recommending to vs moderation of speech.

The Censure.

But now the great number of them, who abuse their tongues to all the sinnes whereof I haue spoken, evidently proues that all are not Christians indeed, who now vsurpe the Christian name.

44

Two necessary rules for government of our speech.

45

First, that before we speake we vse meditation.

46

Next that in speaking we vse moderation.



CHAPTER. V.

Of his Eating.

The Lords Command.

The great bounti-
fulnesse of God ap-
peares in that hee
hath made all his
creatures to serue
for mans vse.



*E*very Creature of GOD is
good, and nothing ought to
be refused if it be recei-
ued with thanksgiving :
1 Tim. 4. 4. for it is good
that the heart be stablish-
ed with grace, & not with
meates : Heb. 13. 9. there-
fore eat and drinke of such things (after thank-
giuing) as shall be set before you : Luke. 10. 7. for
thou maist kill and eat flesh, whatsoeuer thine
heart desireth, according to the blessing of the Lord
God

thy God, which he hath giuen thee. Deut. 12. 15. Euery thing that moueth and liueth shall be meat for you: as the greene hearbe, haue I giuen you all things. Gen. 9. 3. But whether yee ease or yee drinke, or whateuer yee doe, doe all to the glory of God. 1 Cor. 10. 31.

Take heed least at any time your hearts be overcome with drunkennesse and surfetting, least that day come vpon you vnawares. Luke. 21. 34. Be not filled with wine wherein is excesse: but be ye filled with the spirit. Ephe. 5. 18. Eate for strength, and not for drunkennesse: Eccles. 10. 17. for he that refraines not his appetite is like a Citie broken downe without wals. Prou. 25. 28.

Neither eate yee the bread of oppression, but worke with quietnesse and eate your owne bread, 2 Thel. 3. 12. being content with that which God hath giuen you: for better is a little in the feare of the Lord, then great treasure, and trouble therewith. Prou. 15. 16.

And when ye haue eaten and are satisfied, then praise yee the name of the Lord: Ioel. 2. 26. and deale thy bread to the hungry, and bring the poore that wandereth into thine house, then shall thy light spring out in the darknesse, and the Lord shall guide thee continually, and satisfie thy soule, and thou shalt be like a watred garden, and like a spring of water, whose waters faile not. Esay. 58. 10.

But hee will not haue vs to vie them with any excesse,

Nor to take them from others by oppression.

Neither yet to take them from himselfe without thanksgiving.

The Christians Prayer for Grace to
obay this Command.

^a Psal. 145. 15.

^b Psal. 136. 25.

^c Psal. 147. 9.

^d Iob. 39. 3.

^e Prou. 30. 8.

^f Psal. 69. 22.

^g Hose. 13. 6.

^h Ephes. 3. 16.

ⁱ Iob. 6. 33.

^j Deut. 33. 23.

THE ^a eyes of all things doe wait upon thee, O Lord, thou giuest them meat in due season, thou openest thine hand and fillest all liuing things of thy good pleasure. ^b Thou giuest food to all flesh; ^c yea, euen to the beasts and young Ravens that cry: ^d feede me also (O Lord) with food conuenient for mee, ^e and let neuer my table be a snare vnto mee, ^f that when I am filled, my heart should be exalted against thee: ^g but strengthen mee in the inward man ^h with that bread of life that came downe from heauen, and doth giue life to the world. ⁱ So shall I be satisfied with thy fauour, and filled with thy blessing through Iesus Christ. Amen.

The

The Christians Practise of
this Command.

I Esteeme the words of thy mouth more then mine appointed food: *Iob.* 23. 12. I will reioyce continually in thy name, *Psal.* 89. 16. and in all things giue thanks to thee. I haue learned in whatsoeuer estate to be contented: *Phil.* 4. 11. Therefore I will eate to the contentation of my minde. *Prou.* 13. 25. And albeit to the cleane all things be cleane, *Tis.* 1. 15. and all things be lawfull to mee; *1 Cor.* 6. 12. yet will I not vse my libertie as an occasion to the flesh: *Gal.* 5. 13. neyther will I eate of any thing whereof my brother may be offended; *1 Cor.* 8. 13. farre lesse will I eate of meates sacrificed to Idols, or otherwayes forbidden, whereby my God should be offended. The fatherlesse also doe eate thereof, and I will not eate my morsels alone. *Iob.* 31. 17. I will poure out my soule to the hungry, *Esay.* 58. 10. and send a part to the poore, for whom none is prepared. *Nehem.* 8. 12.

The Christian eateth his meat with thanksgiving.

With contentation of his owne minde.

With Charitie toward others.

THE OBSERVATIONS.

1

Sufficiency of food
allowed by God to
man.

1 Cor. 3. 12.

2

Sathan makes man
count it lawfull
meat which God
cals vnlawfull, or
by the contrarie.

3

Doctrine of Diuels
defended by Pa-
pists.

THE Lord our God hath dealt very liberally with the Christian, as concerning his meat, for hee hath not onely giuen him euery greene hearbe, but euery thing also that moueth and liueth hath God giuen him for meat, *Gen. 9. 3.* yea all his creatures hath he subdued to serue man, man being a seruant to his God, according to that of the Apostle, *All are yours, and ye are Christs.*

But the wicked eye of that euill one, enuies that man should enioy this great goodnesse of God, and therefore as he tempts man to think that meat lawfull which God hath proclaimed to be vnlawfull, for so he did to our Parents in Paradise: so also he tempts man to count that meat vnlawfull, which God hath proclaimed to be lawfull, that so by one of two extremities, he may snare the consciences of men.

This is that Doctrine of diuels, so called by the Apostle, which forbids to marrie, and commands to abstaine from meat, which God hath created to be receiued with thanks, *1. Tim. 4. 4.* and now is set out to the world by that Apo-

Apostate Church of Rome, vnder the shew of holinesse and truth, for so vnto some men they command abstinence from all flesh at all times, as to their Charter-houfe Monkes: to others they command abstinence from flesh at certain times, and that not for fasting and prayer onely, but because forsooth in the dayes of Noah all flesh was accursed, but not the fish.

Is not this to binde the Conscience where God hath made it free? Is not this to *pollute that which God hath purified*? Act. 10. 15. *Woe be vnto them, for they put darknesse for light, and light for darknesse, they speake good of euill, and euill of good.* Esay. 5. 20.

And yet the Christian notwithstanding that God hath giuen him this libertie, hath a great care that hee vse not his libertie as an occasion to the flesh: therefore in eating hee hath first a respect to God that hee offend him not in the vsing of his creatures: secondly, a respect to his brother that hee offend him not: and thirdly, a respect to himselfe that his Table be not a snare to him, and the nourishment of his bodie, become not the nourishment of sinne in his body.

First then in eating hee lookes vp to GOD, and receiues his meat with prayer and thankgiuing, and that for two causes.

For hee knowes that man liues not by bread onely, but by euery word that commeth out of the

*Durand. lib. 6.
cap. de alijs lein-
nijs.*

4

Thus they pollute that which God hath purified.

5

How the Christian in eating respecteth God, his neighbor, and himselfe.

6

First, he respecteth God, and receiveth his meat with prayer.

7

For it is not bread but Gods blessing that maintains life.

8

In euery creature
Sathan hath a snare
therefore he eateth
circumspectly.

9

As *Job* in banquet-
ting sacrificed for
his children, so the
Christian for him-
selfe and others.

the mouth of God, and that it is not the meat, but the blessing of God that continues life: for if it were, then they who are best fed, would proue most liuely and healthfull: but we see the contrary by experience, that as *Daniel* grew better vpon his pottage, then the other children did on the Kings portion, so are poore laborers more healthfull and liuely, then they who are more delicately nourished.

Againe, hee knoweth that in euery creature Sathan hath laid his secret snare to trappe him, and therefore doth hee eate circumspectly, so putting downe his hand and his head to those creatures which are beneath him, that hee also lifts vp his eyes and his heart to God who is aboue him: not vnlike to the watchfull Cock, of whom Naturalists write, that when with the one eye hee doth looke downe to his meate, with the other hee doth looke vpward, least any rauening Bird vnwares should come vpon him.

And as patient *Job* when his children were banquetting sent for them, sanctified them, and sacrificed for them euery day, fearing least they had sinned and blasphemed God in their harts; so the Christian knowing the malice and subtiltie of Sathan, fearing his owne weaknesse, armeth himselfe before meat, at meate, and after meate, with continuall prayer.

Secondly,

Secondly, the Christian so regardeth himselfe in eating, that hee keepeth a dutie to his neighbour: for albeit all things be lawfull to him, yet will he not eate of any meat, where-by his brother may be offended.

And as for them who are in necessitie, hee is mindfull of them, that of his abundance something may be forth-comming to them. Worldlings like churlish *Nabal*, doe account all that they haue their owne; *Shall I take my bread and my flesh?* (saide he) *Ec. 1 Sam. 25. 11.* and they cannot suffer willingly any thing to goe by their owne mouthes, as if they onely were the sonnes of God, for whom all things were made: but the Christian deales his bread to the hungry, hee will not eate his morsels alone, as *Iob* doth protest of himselfe, at least with godly *Nehemiah*, hee will haue a care to send a part to the poore for whom none is prepared.

The third point of the Christians discreti-
on in eating, doth respect himselfe: if his por-
tion be small, hee vseth it with contentment,
hee doth know that God is the great steward
of the whole familie, who giueth to euery
one of his Children, their portion in due
measure, as he knoweth to be meetest for them,
and therefore will hee not murmur in any
case.

10

Secondly, hee re-
specteth his brother
and will not eate to
offend him.

11

Hee hath a respect
also of them who
are in necessitie.

12

Thirdly, hee respec-
teth himselfe, eat-
ing with content-
ment & temperance

L1

If

13

Temperance is not
so well knowne in
want as in wealth.

14

Sathan tempts ey-
ther to forbidden
meate or to for-
bidden measure.

15

Intemperance is
both a sinne, and
a mother of many
sinnes.

16

It makes a man vn-
able for all spirituall
exercises.

If againe his portion be more then may content him, hee doth vse it with sobrietie : for Temperance is not so well knowne in want as it is in wealth To abstaine when thou hast not, may be of compulsion, but in the midst of wealth to be continent is great sobrietie.

As Sathan got the vantage of *Adam* and *Euah* by tempting them to eate of forbidden meate, so hee doth seeke vantage of their children, by tempting them to eate in a forbidden measure. And as a Citie without wals is an easie pray to a stronger enemy, so is a man (saith *Salomon*) who cannot restraine his appetite.

Intemperance is not onely a sinne, but a mother of many sinnes : and therefore is Sathan the more carefull to driue inconsiderate men vnto it.

For first toward thy God it doth make thee vnable eyther to giue him seruice, or to receiue any good from him : hee that is overcome of surfetting, can neither pray to God, nor praise him, nor yet receiue any Grace from him. As in mirie and watry places nothing groweth, were the seede neuer so good which is sowne in them : so in a heart overcome with drunkenness, which is as *Augustine* called it, *magna anima submersio*; a great drowning

drowning of the soule, no instruction can take place; wherefore wisely did *Abigail*, who tolde not *Nabal* his folly till his wine was gone from him.

Neither doth it onely inable vs to doe good, but prouokes vs also to manifold euils against the Lord our God; as Israell sat downe to eate and rose vp to play, so when men haue stuffed their bellies aboue measure, they are exalted against God, and then they fall to their blasphemies, raylings, wantonnesse, and all sort of inordinate behauiour.

The first man blotted with drunkennesse in holy Scripture was *Noah*, then his nakednesse was discouered, and his owne child did mocke him: hee stands for an example to the worlds end, that the reward of drunkennesse is the manifestation of a mans owne shame. By it, thou comcest into contempt with those, who of all others are most bound to haue thee in honour and reuerence.

The second was *Lot*, and hee by drunkennesse was easily drawne to commit incest with his owne daughters: for drunkennesse is *Sathans Dalilah*; if once by her deceit the spirituall Philistims that are against vs, twinne vs and our strength, they shall easily make a playfoole of vs, and draw vs into all kinde of licentiousnesse.

Ll 2

Secondly,

17

It prouokes him to manifold euils, and that first against God.

18

The first example of drunkennesse that euer was in the world.

19

The second example.

18

It prouoketh also
man to euil against
his neighbour.

PROV. 13. 29.

19

What euill it doth
to a man himselfe.

Plin. lib. 24. c. 22

20

A drunkard in gods
iudgement becomes
his owne execution-
ner.

Secondly, it draweth thee to enormous of-
fences against thy neighbour: *to whom is woe ?
to whom strife ? to whom murmuring ? to whom
wounds without cause ? euen to them who tar-
rie long at the wine :* they sit downe with peace,
they rise with warre; and where no quarrell
is, drinke doth make discord, euen to the
shedding of bloud; yea, oftentimes to death it
selfe.

And thirdly, it bringeth vpon thy selfe ma-
nifold inconueniences both of soule and bo-
dy. Iustly did *Plinius* call an intemperate man,
a prodigall man of his owne life : it doth wea-
ken the naturall senses, so that a drunkard can
not discerne betweene a friend and a foe, a
shadow and a body. Wherefore *Basil* cal-
led it, *Mortem momentaneam*; and compared
such as are ouer-come with it to the Idols
of the Gentiles, who haue eyes and doe not
see, tongues and doe not speake, and feete and
cannot walke.

Neyther are these the least effects it wor-
keth in the body : for it weakeneth greatly the
naturall life, drowneth the radicall moisture, and
breedeth most dangerous diseases; it corrupteth
the stomach, infecteth the breath, darkneth the
eyes, loseth the ioynts, and hastneth death : thus
a drunkard becommeth his owne executioner,
and in Gods righteous iudgements his life is
shortned

shortened by the same meanes by which hee thought to prolong it.

And which yet is worst of all, a drunkard is prophane like *Eſau*. As the one ſould his birthright for a meaſe of pottage, ſo the other doth ſell his part of Gods eternall kingdome for a belly-full of drink : for the Scriptures telleth vs that no drunkard ſhall inherit the kingdome of God.

But to returne, three things are to be obſerved of a Chriſtian in his eating : firſt, that hee eate not forbidden meat: ſecondly, that he eate not in a forbidden meaſure : and thirdly, that hee eate not in a forbidden manner.

Forbidden meate is whatſoeuer God hath not giuen with his bleſſing, but man vſurpes eyther by oppreſſion, theft, deceit, rapine, or any other ſuch like vnlawfull meanes. *Dauid* in his great extremitie of thirſt would not drinke the water of the Well of Bethleem, and that becauſe three of his valiant men had brought it to him with the hazard and danger of their liues, through the huge armie of their enemies the Philiftims, and farre leſſe will a Chriſtian liue on the bread of oppreſſion, and bloud of the poore.

But were the meat neuer ſo lawfull, his next care is to take diligent heed that hee eat not in a forbidden meaſure. For as Manna gathered

Ll 3 more

21

More prophane
then *Eſau*.

22

Three rules to be
obſerved in eating
by a Chriſtian.

23

Firſt, that he eate
not forbidden
meate.

24

Secondly, that hee
eate not in a forbid-
den meaſure.

more then was commanded, turned into wormes; so meat and drinke receiued in greater measure then wee should, in stead of being helpfull doth become hurtfull vnto our bodies.

25

Drinking by measure without measure a customeable sinne now.

Basil. de ebriet.

Yet now in drinking nothing is more spoken of then measure, and nothing lesse done then to drinke by measure: *Nouum genus mensura inuentum est, in quo nulla est mensura, ut per poculorum aequalitatem nulla inter homines sit inuidia*: there is now a new kinde of measure, wherein there is no measure, that by equalitie of cups among men there should be no enuie nor contention.

26

The same sin damned in the dayes of *Basil* and *Augustine*.

Aug. de temp.

Ser. 131.

This euill, damned by *Basil*, continued not the lesse to the dayes of *Augustine*: whereof hee complaineth, that they thought no shame *ad mensuram sine mensura bibere*: in the which strife, hee that may drinke most, *laudem meretur ex crimine*. From this most filthy custome he exhorteth them to flye, as from the poison of the diuell, calling drunkennesse procured by it, *Patrem superbia, matrem omnis mali, sororem luxuria*.

27

Thirdly, that hee eate not in a forbidden manner.

And last of all, when both the meate and the measure is lawfull, yet the Christian hath a care to eate also in a lawfull manner, not grudging nor murmuring at his portion, not longing for a more delicate food then GOD hath

hath allowed vnto him, but content with that which the Lord hath giuen him, hee doth looke downe to the poore, to giue them a part, and doth looke vp vnto God to giue him thanks.

The Censure.

But now the want of this Christian disposition in many, evidently proues that all are not Christians indeed, who now falsely vsurpe the Christian name.

CHAP.



CHAPTER. VI.

Of his Hands.

The Lords Command.

How the hands of a
Christian should be
gouerned toward
God.



Blessed is the man that keepeth his hands from euill doing: Esay. 56.2. Consecrate therefore your hands to the Lord, Exod. 32.29. that in euery place 1 Tim. 2 yee may lift up your heart with your hands to God in heauen, Lam. 3. 41. to praise his name. Psal. 134. 2. If iniquitie be in thy hand put it farre away: Iob. 11. 14. for hee whose hands are pure shall increase his strength. Iob. 17. 9. And because there shall euer be some
poore

Toward the poore.

poore in the Land, I command thee that thou open thine hand to thy brother, to the needy, and to the poore in the Land. Deut. 15. 11. Let not your hands be weake : for your worke shall haue a reward. 2 Chron. 15. 7.

Middle with your owne businesse, and worke with your owne hand as I commanded you. 1 Thes. 4. 11. Hee that stole, let him steale no more, but rather let him worke with his owne hands the thing that is good, that he may haue to giue to him that needeth. Ephe. 4. 28.

And in his owne vocation.

The Christians Prayer for Grace to obay this Command.

Let not ^a O Lord, the worke of mine hands be against thee, to prouoke the eyes of thy glory : ^b But let thy beautie be upon mee, to direct the worke of my hands, ^c that they may be kept innocent and pure; ^d that so the lifting up of mine hands may be vnto thee as the euening sacrifice : ^e and thou maist accept the work of mine hands, through Iesus Christ. Amen.

^a Eccl. 3. 8.

^b Psal. 90. 17.

^c Psal. 24. 41.

^d Psal. 141. 2.

^e Deut. 33. 11.

The Christians Practise of
this Command.

Hands vncleane,
idle, bloudy, blackt
with bribes, not o-
pen to the poore,
are not the hands
of a Christian.

I Wil wash mine hands in innocencie O Lord,
and compasse thine Altar. *Psal.* 26. 6. I will
shake mine hands from taking of gifts. *Esay.* 33.
15. No blot shall cleaue to them. *Iob.* 31. 7. I
will strengthen mine hands to good, *Nehe.* 2. 18
labouring and working with my owne hands:
1 Cor. 4. 12. so that by them I minister to my
necessities. *Acts.* 20. 34. Yea, of the increase
which God giueth me I will stretch out mine
hands to the poore and needy: *Prou.* 31. that
so (in my need) I may stretch out my hands to
the Lord. *Psal.* 143.

THE OBSERVATIONS.

AS God hath giuen to man a tongue to
speake, an eye to see, and an eare to heare,
so

so hath hee also giuen him an hand to worke: it were a monstrous thing to see the mouth of a man bigger then his whole body: and to see the most part of mans life spent in eating and idle talking with his mouth, rather then in doing any good with his hands, is certainly no lesse vnseemely.

Idlenesse was neuer tollerated by God: euen when *Adam* was in his innocencie, hee would not haue him to liue without labour, and therefore appointed him to dresse the garden of Eden, and laid it as a law on him and on all men; *In the sweat of thy brow shalt thou liue: Caine* and *Abel* were borne Lords and heyres of all the world, yet were they not brought vp without a calling; the one was a keeper of sheep, the other a tiller of the ground.

Jacob being demanded by *Pharaoh* what his vocation was, gaue him a very good answer: but if it were demanded of many now a dayes, they would not know what to answer: on whom it were good for the common-wealth, the Apostles Canon were practised; *he that laboreth not with his hands should not eate.*

To no Country hath God giuen all things, not to Canaan in her best estate: therfore when *Salomon* built the Temple, hee sent to *Tirus* for Timber, to *Ophir* for Gold: yea, to no man in the world hath God giuen all things,

Mm 2

but

1

Hee is a monstrous man who hath a mouth to speake & eate, and hath no hands to doe good.

2

Idlenesse was not suffered by God, nay, not in innocent *Adam*.

Gen. 3.19.

3

The wages of an idle man is, that he should want his meate.

4

Euery man hath something wherein he should worke.

5
The actions of a
Christians hand
are three.

6
The first is to lift
them vp to God by
prayer.

Psal. 127. 2.

7
For mans labour in
any calling is no-
thing without gods
blessing.

but hath so dispensed his gifts among men, that euery man should worke, one for the help of another.

The actions of the hands of a Christian are three: first, hee lifts them vp to God by prayer: secondly, he puts them downe to labour in his vocation: and thirdly, hee extendeth them to do the works of mercy and compassion toward the needy.

The first action of his hands is the lifting vp of them to God by prayer, and that is a testimonie of the lifting vp of his heart: this he doth, because hee knoweth that all labour is vaine vnlesse the Lord blesse it. *It is in vaine to rise earely, and to lie downe late, and to eate the bread of sorrow, the Lord will surely giue rest to his beloued.*

Adam without the Lords command made a garment to himselfe, but it couered not his nakednesse: *Ionas* made a booth, but it defended him not from the heat: *Rahel* sought children by artificiall meanes, as the eating of Mandrakes; by naturall meanes, as copulation with her husband, but shee got none, till shee sought them from God by prayer: *Peter* fished all night and tooke nothing, but when Christ commanded him to cast in the net then he prospered.

On the other hand Prayer drawes downe a blessing vpon the workes of our hands. The marriage

marriage of *Isaac* could not but prosper, for *Abraham* in the beginning of it sought Gods blessing by prayer: *Eliazer* in procuring it, he vseth prayer: *Rebecca* her parents and brethren sent her away by prayer: and *Isaac* receiued her with Prayer. Thus our workes sanctified by prayer, shall prosper; and if wee call the Lord to the beginning of our actions, wee shall not faile to see his blessing vpon the end of them.

The second action of the hand is to worke in the lawfull trade and vocation whereunto God hath called vs. A lawfull trade I call that manner of life which is allowed in the word of God, and these are of diuers sorts: for God in his wisdom hath so distributed his gifts among men, that vnto none hath he giuen all, but hath made every one to stand in neede of the help of another.

Religion then takes not away lawfull Trades and vocations, but rather establisheth them. When those men of war asked *Iohn* the Baptist what they should do, they receiued this answer; *doe violence to no man, neither accuse any falsely, and be content with your wages*: he commanded them not to forsake their calling, but the corruptions of their calling. Thus *Cornelius* after his conuersion to be a Christian, remained a Captaine: and if Religion take not away the

M m 3

calling

8

Actions begun and prosecuted with prayer cannot but prosper.

9

The second action is to worke with them in our calling.

10

Religion takes not away lawfull trades and vocations.

11

Onely it correctis
the abuses of them.

calling of a Souldier, farre lesse are we to thinke it takes away other callings.

Onely it correcteth the abuses of the calling, whereby men adde to the good ordinance of God, the deceit of Sathan: vsing a lawfull calling in an vnlawfull manner: as when the merchant in making of his merchandise vseth deceitfull ballances, or weights of a double measure. As indeed there is no calling in the world so good, which hath not the owne worme to corrupt it.

12

The third action is
to stretch them out
to the poore.

The third action of the hand is to stretch out, and giue to the poore. It is true of all the godly, which *Salomon* saith of the godly woman; *She stretcheth out her hand to the wheele, and then shee stretcheth out her hand to the poore:* for after that God hath increased them in their lawfull calling, then of their aboundance they giue to the needie.

13

Why God hath
made some rich,
others poore.

The Lord hath made some of his children rich in worldly things, and others hee hath made poore, that the one should be examples of mercy, the other patternes of patience in his Church.

14

As we take from
God so should we
giue to the poore.

Vnder the Law God fore-warned Israel, that the poore should euer be with them, and our Sauour hath fore-warned vs of the same vnder the Gospell: and therewith the commendement is giuen; *With-draw not therefore thine hand from*

Deut. 15. 7.

from thy needie brother. For this cause was it inioyned to the Israelite in the time of haruest that hee should leaue a part of his cornes standing in the fields, that the poore might take it; teaching vs that as wee haue a hand willingly to take from the Lord: so we are bound to open it, and liberally giue to the poore.

For this liberalitie to the indigent and needie is recommended to vs both by the example of God himselfe, and of his most excellent creatures. The goodnesse of God is extended to all, hee makes his Sunne to shine, and his raine to fall, euen vpon those which are vniust; teaching vs not to neglect, farre lesse to contemne other men, who are Gods creatures, euen then, when for their euill qualities, wee may make iust exception against them, that so wee may be the children of our heavenly father.

And as for the creatures of God we see that as they excel in goodnes, so they communicate their good vnto others. *Omne enim bonum est communicatum sui.*

The Sunne keepeth not his light to himselfe but sends out his beames to giue light and heat to the world: the Cloudes when they are full drop downe their raine to the earth: the Trees of their owne accord lets fall their fruit to the vse of man, albeit no man doth require it: yea, the Angels doe delight to Minister vnto our necessities,

15

Liberalitie toward
the needie recom-
mended by the ex-
ample of God.

16

And of his crea-
tures.

17

Specially of the
Sunne, Cloudes,
Trees, yea and of
the Angels.

18

A more blessed
thing to giue then
to receiue.

19

Worldlings liue like
monsters of the
earth.

20

Compared to the
lake of Sodome.

necessities, for why is Manna wherewith God fed Israel in the wilderness, called Angels food? surely not because the Angels did eyther make or eate it, but were onely the stewards of God to conuay it to his people.

Thus are wetaught that it is a more blessed thing to giue then to receiue, if eyther we will follow the Lord, or his most excellent creatures in heauen and earth.

But strange it is to see how many wretched worldlings there are like vnto *Nabal*, monsters of the earth, living so in it, as if their mouthes were wide enough for all Gods creatures, and whatsoeuer were giuen them, were giuen them for themselues onely.

Or like that cursed gulfe in the salt and dead sea, which swalloweth vp the whole riuer of Iordan into her bosome, and is neither her selfe bettered thereby, neyther yet sends out any part thereof againe to the good of others: such cursed creatures are they who receiue good things from God in great abundance, and are neyther changed by them in themselues, neyther yet will suffer any of those goods to flow from them to the benefit of others; their baraine hearts hauing caused to them withered hands which are able to giue nothing.

Or if at any time they giue, it is as if their right hand should giue vnto their left, that is, they

they giue to their owne onely. Or as if the Cloudes being full of raine and standing ouer some thirlye ground should be carryed away by the winde to disburthen her treasures of water in the Sea: so doe they while all they giue is bestowed on such as haue more then themselves, and that vnder hope of a greater benefit to returne to themselves againe.

To moue vs therefore to the performance of this christian dutie, wee will shortly consider the losse that comes by neglect thereof, and the great vantage by the faithfull discharge of it.

The losse is euident; if wee will keepe that which God bids vs giue, be sure wee shall lose it. As Manna gathered more then God commanded turned into wormes: so riches kept more then God allowes becommeth vnprofitable to the possessor.

Yea, where men will not pay to God that dutie for their goods which hee requires; it is a righteous thing with him to send his officers to punish them, such as the Caterpillar, the Canker-worme, and the Grasshopper.

Many haue cast their wares vnprofitably into the Sea, with the marriners of *Ionas* ship, which they would not profitably bestow vpon the land; and by pestilence many haue beene compelled to cast out the prouision which they had gathered

Nn

red

21

If worldlings giue they are like clouds powring raine on the Sea.

22

Motives to almes giuing.

23

How which keepe that which God bids giue doth lose it.

24

How he punisheth such by his officers.

25

How otherwise also hee crosseth them.

red for their owne mouthes to the vse of others, for whom it neuer came into their mindes to provide it,

26

The gaine we get by giuing is more then that which we giue.

The gaine againe wee get by giuing, is euident out of that place; *Psal. 112. Hee that distributeth and giueth to the poore, his righteousness remaineth for euer*: if wee compare that which wee giue vnto others, with that which remaineth to our selues, that which wee giue is a perishing thing, but that which remaineth is induring.

27

This is manifested by the example of the widdow and *Elijah*.

And this shall yet appeare more clearely, if we consider the example of *Elijah* and the widdow of Sarepta: the Lord fed his Prophet sometime by Angels, sometime by Rauens, and so hee might haue done still all the time of the famine; but it pleased him to change his steward, and to send him to the widdow of Sarepta, not so much that *Elijah* should be nourished by the widdow, whom before without her hee had nourished, as that the widdowes portion might be blessed by *Elijah*.

28

What vantage hee reapes who rightly giueth almes.

Thus is it true that the giuer of almes if hee giue it rightly, gets more then he giues, as *Abraham* and *Lot* gaue perishing meate, but receiued immortal Angels. *Plus pauper tibi confert, quam à te accipit*; the poor giues thee more then hee gets from thee, said *Ambrose*. *Si nudum vestias, seipsum induis iustitia*; if thou clothe the

Amb. offic. lib. 1 cap. 30.

the

the poore, thou dost clothe thy selfe with righteousness: *Si peregrinum sub teetum inducū, ille acquirit tibi sanctorum amicitias, & aterna tabernacula;* if thou bringest the stranger vnder thy roofe, hee shall purchase to thee the friendship of the Saints, and eternall tabernacles.

Therefore S. Paul when he was going to Ierusalem to relieue the necessitie of the Saints there, with a contribution from the Churches of Grecia, besought them to pray for him that his seruice at Ierusalem might be accepted. What is this? he commeth to giue almes, and yet prayeth that his gift may be accepted: Surely because the seruice by which we minister to Gods Saints, brings more good to vs then any thing wee giue is able to doe vnto them: *utilior est elemosyna danti, quam illi cui datur.*

The Censure.

But now the hands of many, which are eyther stained with idlenesse, or blotted with bribery, bloud, tricks of deceit, and all sorts of uncleannesse, proues that all are not Christians indeed, who now vsurpe the Christian name.

29

Hee that ministrereth to the necessities of the poore doth him selfe more good then he doth them.

Naxian, orat. 46 in ecclesiast.



CHAPTER. VII.

Of his Feete.

The Lords Command.

How the Christian
is commanded to
gouerne his feet by
measure and rule.



GOD pondereth all the pathes
of men: Prou. 5. 21. there-
fore ponder thou also all
the pathes of thine owne
feet, and let all thy wayes
be ordered aright: turne
not to the right hand, nor
to the left, but remoue thy
foot from euill. Prou. 4. 26. Make straight steps
to your feet, least that which is halting be turned
out of the way. Heb. 12. 13. Refraine thy feete
from the path of the wicked: Prou. 1. 15. and keepe
the way of the righteous. Prou. 2. 20. The path of
the

the righteous is, to decline from euill : and hee keepeth his soule that keepeth his way. Prou. 16. 17. But aboue all take heed to thy foote when thou entrest into the house of God. Eccles. 4. 17.

The Christians Prayer for Grace to
obay this Command.

O Lord, ^a thou who keepst the feete of thy Saints, ^b and hast prepared an holy way, by which, they who are polluted cannot passe : I beseech ^c thee to make thy way plaine before my face, that ^d my feet slide not from thy pathes. ^e Direct my wayes to keepe thy statutes : ^f and guide my feet in the way of peace, to the glory of thy name, through Iesus Christ, Amen.

^a 1. Sam. 2. 9.

^b Esay. 35. 8.

^c Psal. 5. 11.

^d Psal. 17. 5.

^e Psal. 119. 5.

^f Luke. 1. 79.

Another.

I Know ^a O Lord, that the way of man is not in himselfe : neyther is it in man to walke and direct his steps, ^b Therefore I pray thee send out thy light and thy trush, let them lead mee, and bring

^a Ierem. 10. 23.

^b Psal. 43. 6.

^c Psal. 5. 10.

^d Psal. 119. 133.

me to thine holy mountaine, and to thy tabernacle,^c that so my goings being ordered by thee,^d my steps may be directed in thy word, and iniquitie haue neuer dominion ouer mee, for Iesus Christs sake. Amen.

The Christians Practise of this Command.

The feet of a christian how they are refrained from euil.

And directed to good.

MY feet haue followed thy steps, I haue kept thy way, and haue not declined. *Iob. 23. 11.* my feete haue not made haste to deceit: *Iob. 31. 5.* and I will still refraine them from euery euill way, that I may keepe thy word: *Psal. 119. 101.* for thy word is a lanterne to to my feet, and a light to my pathes. *Psal. 119. 105.* Therefore will I not walke in vanitie, *Iob. 31. 5.* nor in the counsell of the wicked: *Psal. 1. 1.* but my feet shall delight to stand in thy gates, O Ierusalem. *Psal. 122. 2.*

THE OBSERVATIONS.

IT was the most ancient glory of man, that hee was made to the Image of God, and it will

will be his last and his greatest glory to be restored again to this same image, without which the most excellent Monarches of the world are most inglorious.

For it is a most fearefull thing to remember that they who want the Image of God, God shall denie them to be his Creatures : Depart from me, I know you not ye workers of iniquitie; ye are not that which I made you; I planted you a noble Vine, whose plants were all naturall, how is it then that ye are turned vnto me in the plants of a strange Vine ?

Deceitfull Sathan stole away this glorious Image from our first Parents, and as craftily laboureth he to steale from their children that second blessing of the Gospell, by which the Lord Iesus offers to restore that Image againe vnto vs. And therefore what vniustly *Esau* spake of *Jacob*, may most iustly be spoken of him, *hee is a supplanter indeed*, a Sathan, an aduersary : oh that we could take it more deeply into our hearts, and so arme our selues against him as against the first and last most deadly enemy of our saluation.

As other members of the body are reformed and employed to the right vse by the grace of regeneration : so the feet also which God hath giuen to carry man to and fro vpon earth, *Salomon* calleth them *The strong men* : for they are

1
Mans first and last glory is to haue the Image of God.

2
How miserable are they who shall be found to want gods Image.

Ierem. 2. 21.

3
Sathan first and last enuie this Image of God in man.

4
The grace of regeneration teacheth vs also how to gouerne our feet.

Eccles. 12. 3.

5
The feet of man artificially made by God.

6
That in the basest part of his body, man might haue cause to praise God

7
But by nature the canker of sin hath run from the heart to the feet also.

8
For naturally mans feet are impotent to good.

are as pillers vpholding the whole body, and carrying man most easily whither hee would goe.

They are basest in the body, but very artificially made, consisting of fortie and foure bones: whereof one is in the heele, as the socket of the pillar; another in the palme of the foote, from thence one proceeding from side to side to euery toe; and then in euery toe three bones, meruailously knit together for the nimble mouing and surer fastning of the steps of man.

So that if man did consider himselfe in the basest part of his body, euen in the feete, by which he treads vpon clay and dounge, as oft as hee did looke to himselfe, he would glorifie his Maker, saying with the Psalmist, *I am fearefully and wondrously made. Psal. 139.*

But what is there so good giuen vnto man by God, which sinne hath not infected: the poison thereof beginning at the soule hath runne like a canker through the whole body, so that from the toppe of the head to the sole of the foot, there is nothing sound in man.

For by Nature the feet of man are impotent and vnable to walk in the good way which God hath commanded: like that cripple of Lystra, born lame of his feet from the womb, who could not walke till the Apostle in the name of Iesus cured

cured him, so is every man till the grace of Christ renew him.

They are nimble enough to walke in the wayes of sinne: yea, as the horse rusheth into the battell, so can naturall men make hast with their feet to runne their owne way, their feete are swift to the shedding of blood, but in the end they are recompensed with a fearefull iudgement: for as they delight to wander from the Lord, so the Lord hath no delight in them. *Ier. 14. 10.* and because now they lose their feet to every way of wickednesse, God in the end shall binde them hand and foote, and cast them into vtter darknesse.

But the grace of regeneration teacheth the Christian how to walke with his feet, to the doing of good, and declyning from euill. *My feete* (saith *Iob 23. 11.*) *hath followed the steppes of the Lord, and not declyned.*

As a seruant walking at the backe of his Master hath his eye vpon him to follow his steps, and to turne where hee turnes: so the Christian walkes with the Lord, as *Enoch* did, and refuseth to goe any way wherein his Master hath not gone before him.

And because his Master is in heauen, and himselfe on earth, hee waites most diligently on his Master in those places of earth wherein most frequently hee appeares, that is, in the

Oo

assem-

9

But nimble enough
and able to euill.

10

The Christian by
regeneration re-
ceiues the right vse
of them.

11

For he walkes after
God, as a seruant
after his Master.

12

And therefore de-
lights to haunt
those places where
in most frequently
his Master appeares
that is, holy assem-
blyes.

13
With his feete hee
treads vpon earth
but with his face
he lookes to heauen

14
So the whole
Church is described
hauing the World
vnder her feete.

15
Thus walking on
earth hee keepes an
heauenly minde.

assembly of Gods Saints in his holy Temples,
for those are the places vpon earth which are
most like vnto heauen.

Moreouer, because with his feete he treads
vpon earth, and with his face lookes vp to hea-
uen; hee delighteth not much in those workes
by which the earth may be gained, but rather
in those by which the great and excellent glory
of heauen may be obtayned; for euen by this
that God hath made him to tread vpon the
earth, he learnes to despise the earth, counting
the best things that are in it but dongue, in re-
spect of the Lord Iesus.

The Church is described hauing the Sunne
and the twelue starres on her head: for Christ
and the doctrine of the Apostles is as a Diadem
of beauty to her, the Moone figuring the world,
shee hath vnder her feete: it is a shame to alter
this order, as carnall men doe, who tread Christ
and his word vnder their feete, and putteth the
world as a garland vpon their heads: but the
Christian will neuer place that in his hart, nor
vpon his head, which God hath placed vnder
his feete.

Thus, while as hee walketh vpon the earth
with his feete, hee keepes within him an hea-
uenly minde, and so ordereth his wayes as may
best serue to prepare a way for his ascension to
his Lord.

For

For in all the wayes wherein he goes he looketh eyther to Gods commandement or his license: if he goe to a worke which is absolutely good, as to heare the Word, to visit the sicke, to giue almes to the poore, his feet mouetherto with cheerfulness, being surely warranted by Gods commandement. If otherwise he be to go to a work which is indifferent, such as is his bodily recreation by honest game, he wil not moue his foot vnto it, till first in his conscience hee be sure of license obtained from his Lord.

But in all this let the Christian remember, how he is greatly enuied by Sathan, who in all his wayes hath spread out deceivable snares, wherein to trap him; *Psal. 57.* at least to make him if he can, stumble and fall.

Therefore first of all hath the Christian need to pray continually, that the Lord who keepeth the feet of his Saints, would saue him from the snare of his enemy. Secondly, hee hath continually need in all his wayes to walke circumspectly. As hee that walketh among thornes setteth not downe his foot without consideration: so the Christian seeing in euery step there is a snare, should take diligent heed to all his wayes.

And herewithall let the Christian ioyne these meditations. Seeing thou lookest at length to be partaker of this glory of the Saints, that

Oo 2

Sathan

16

For in all his wayes he lookes eyther to Gods command or his license.

17

Sathans snares laid in all his wayes.

18

Against which the Christian armeth himselfe with prayer & consideration.

19

Seeing we looke to tread Sathan vnder our feet, let vs not pollute them.

20

God hath honored
vs by subduing all
his workes vnder
our feet, let vs not
dishonour them.

21

In that our Saviour
once washed his
Disciples feet it was
to teach vs all to
use our feet in holi-
nesse and humility.

Sathan shall be trodden vnder thy feet, suffer him not to pollute thy feet, nor to vse them at his will, which thou hopest against his will at length to set on his neck.

Againe, seeing all the workes of Gods hand are put vnder thy feet againe by Christ Iesus, in whom thou art restored to thy Lord-ship and superioritie ouer them; dishonor not thy selfe so farre as to make them seruants to Sathan, by running at his will into the workes of vncleannesse.

And last of all, remember that our blessed Lord and Saviour Iesus Christ did once wash the feete of his owne Disciples, not onely to teach all his seruants humilitie, but holinesse also: for it is a great shame for vs to pollute and dishonour those parts of our body, which were so greatly honoured by the Lord.

The Censure.

But now the great number of them, who haue feet to follow Sathan any way that he will lead them, but none to follow the Lord, evidently doth proue that all are not Christians indeed who now vsurp the Christian name.

CHAP.



CHAPTER. VIII.

Of his Companie.

The Lords Command.

MY Sonne, if sinners doe entise thee, consent thou not: if they say, Come to vs, wee will lie in wait for bloud, and lie in wait for the innocent without a cause, cast in thy lot among vs: my Sonne, walke not thou in the way with them, but refraine thy feet from their path, Prou. 1.10. and with-draw thy selfe from euery one that walketh inordinately. 2 Thes. 3. 6. Depart

Oo 3

from

Company with the
wicked forbidden.

Covenánting and
marrying with
them much more
forbidden.

from the tents of the wicked, and touch nothing that is theirs, least yee perish in their sinnes. Numb. 16. 26. Above all make no compact with Idolaters, least they be the cause of thy ruine: Exod. 34. 12. and be not unequally yoked with Infidels: for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? 2 Cor. 6. 14. Meddle not also with them that are seditious; Prou. 24. 21. Neyther make friendship with an angry man, neyther goe with a furious man, least thou learne his wayes, and receive destruction to thy soule. Prou. 22. 24. Keepe not company with drunkards and gluttons. Prou. 23. 20. Yea, if one that is called a brother be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such a one eate not. 1 Cor. 5. 11. Hee that walketh with the wise shall be wise: but a companion of fooles shall be afflicted. Prou. 13. 20. Therefore depart from a foolish man, when thou seeest not in him the lips of knowledge. Prou. 14. 7.

The

The Christians Prayer for Grace to
obay this Command.

LORD ^a gather not my soule with the Sinners, nor my life with the bloudie men, in whose hand is wickednesse, and their right hand is full of bribes. ^b Deliuer me from the men that speake froward things; and from them that leaue the way of righteousnesse to walke in the way of darknesse. ^c Keepe mee that I worke not wicked workes with them who worke iniquitie: ^d but let such as feare thee turne vnto mee, and those that know thy Testimonies. ^e Fill mine heart with the loue of thy Saints, and let my delight be on thy excellent ones which are vpon earth, ^f that thereby I may know I am translated from death to life, through Iesus Christ. Amen.

^a Psal. 26. 9.

^b Prou. 2. 13.

^c Psal. 141. 4.

^d Psal. 119. 79.

^e Psal. 136. 3.

^f 1 Iohn. 4. 10.

The

The Christians Practise of
this Command.

How the Christian
flyeth the company
of the wicked.

But delights in the
company of them
who feare the Lord

I Haue not haunted with vaine persons, nor kept companie with dissemblers: I haue hated the assembly of the euill, and haue not companied with the wicked. *Psal.* 26. 4. I sate not in the assemblie of mockers: *lerem.* 15. 17. Neyther shall any deceitfull person dwell within my house: hee that telleth lyes shall not remaine in my sight: *Psal.* 101. but mine eyes shall be to the faithfull of the Land, that they may dwell with mee. Hee that walketh in a perfect way shall serue mee: *Psal.* 101. for I am companion of all them that feare thee, and keepe thy Precepts. *Psal.* 119. 63. Away therefore from mee yee wicked, for I will keepe the Commandements of my God. *Psal.* 119. 115.

THE

THE OBSERVATIONS.

NEyther in this life nor in the life to come, hath God ordained man to liue alone. By his first creation he was made a social creature; *It is not good (said the Lord) for man to be alone. Two (saith Salomon) are better then one, for if they fall, the one will lift up his fellow: but woe to him that is alone.* Therefore our Sauour when hee first sent out his disciples he sent them out two and two, and hath called his Church a fellowship and communion of Saints, wherein euery one should edifie another in the most holy faith.

Yea, the Angels, Gods most excellent creatures, his ministring spirits, are coupled foure and foure together in chariots in an happy fellowship seruing their God.

But this good ordinance of God is abused by men in two extremities: for some vnder a colour of holinesse, separate themselues from all societie of men, counting the solitary life *vitam perfectissimam*. These foolishly binde them-

P p

selues

¹
Man by creation made a social creature.

Gen. 2.

Eccles. 4. 9.

²
Angels delight in mutuall societie and fellowship.

³
How this good ordinance is abused to two extremities, for some run to the solitarie life.

4

Which is neither so profitable for Gods glory nor good of the Church as is the publicke.

Bern. in Cant. Serm. 12.

5

Solitarie life repudiates Charitie in the iudgement of *Nazianzen.*

Nazian. erat. 33 in laudē Heronis.

Chrysost. de Sacerd. lib. 6.

selues vnto a necessitie, whereunto godly men in time of persecution were driuen by compulsion, that is, (as the Apostle saith) to hidethemselues in dens and caues, of whom the world was not worthy.

But indeede, neyther is this life so profitable to glorifie God and edifie his Church, as is the publike godly life: wherein hee that doth help others, *multo melius facit & virilius*, doth much better, and more valiantly, then he, who casting off all care of others, doth separate himselfe in priuate to care onely for himselfe: *hic sibi tantum vsui est, nec quicquam ab eo utilitatis ad alios perminat*, profitable to himselfe onely, saide *Nazianzen*, but no way vn-to others.

But this is not the worst, (as saith that same Father) for that life doth repudiate Charitie, which is in the number of most excellent vertues: and doth breake the band of humane fellowship and Societie: and it hath also this incommuditie with it, that the vertue of them who liue in it, cannot be manifested: For as there is no reason (as saith *Chrysostome*) to count him a skilfull Marriner, who within the harbour sitteth at the Rudder of the Ship, and neuer went out into the deepe to giue prooffe how hee can gouerne her in the storme: so cannot a solitarie life
be

be a sufficient tryall of a good Christian.

If these Eremites and Monkes be the lights of the world, why doe they hide the light vnder a bushell? if they be endued with excellent graces, why are they as clouds with-drawne into the wildernesse, and doe not communicate the raine of grace to the edification of others? If on the other hand they feare their infirmitie, and doe finde themselues scant of grace, why come they not to seeke it where God hath promised to giue it? why forsake they the assemblies and congregations of the Saints, where they may heare God speaking to all, and euery one edifying and confirming an other?

On the other extremitie are they, which liue in fellowship and companie which God hath ordained, but not in such manner as God hath commanded: for yee shall finde few fellowships of men, which are vnited and knit together by the right bands.

Some goe together onely of a custome, and to these it is a grieve for one of them to want the companie of another: *Ista est amicitia consuetudinis non rationis, habent illam & Pecora*: This is a Fellowship made by custome, and not by Reason, a man shall see it among the brute Beasts, who because of a longtime they haue haunted together, haue

P p 2

no

6

The superstitious
folly of Eremites
now rebuked.

7

On the other extre-
mitie are they who
liue in fellowship,
but not conioyned
by the right band.

8

Some keepe com-
panie onely of cu-
stome as the beasts
doe.

Aug. hom. 38.

9

Others are moued
to keepe company
by selfe-loue.

no will to be parted or sundered one from an other.

Others keepe fellowship onely vpon a selfe loue; so *Laban* loued the company of *Jacob*, and had no will to want him, not so much for loue of *Jacob* himselfe, as loue of the gaine got by *Jacob*: this cannot continue, but in the ende is turned into inimitie: for these men vse their companions as a man vseth his flower, who keepees it no longer then it yeeldes a sweet and pleasant smell vnto him.

10

Some by similitude
of manners.

Others there are who are moued to keepe company by the similitude of manners, and these are of two sorts: some are conioyned and linkt together by the similitude of their euill manners: so were *Simion* and *Leui* brethren in euill; and *Herod* and *Pilate* made friends by their mutuall medling with an euill cause. Thus wee see that as beasts and birds of one kinde goe together; so men of one fashion and condition delight to goe together.

11

Similitude of good
manners is the sure-
est band of friend-
ship.

But the similitude of good manners is the surest bond of friendship: and it is by this sure marke that true Christians doe make choise of their companions; for hee loueth another for the grace of God that hee sees in him. He maketh much of those that feare the Lord, but in his eyes a vile person is contemned: where he sees no grace, hee lookes for no good, were a
man

man neuer so wise, if hee be not godly, it is great wisedome to eschew him : *Quis enim utilem causa aliena inducet, quem videt inutilem vitæ suæ.*

It is one of the continuall cares of a Christian to flie from euill company : first, for feare of the euill the wicked may doe to him : for the nature of things is such, that when good is ioyned with the euill, the good is sooner corrupted by the euill, then the euill is rectified by the good.

And this the Spirit of God doth teach vs both by significant Phrases, and cleare examples : Can a man take fire in his bosome, and walke vpon coales and not be burnt ? Canst thou be a brother to Dragons, and companion to Ostriches, and not saue of their wildnesse ?

How often haue men of most excellent Graces, and singular vertues beene snared by the Companie of the wicked. In the Court of Egypt, *Ioseph* was snared to sweare by the life of *Pharaoh* : In the companie of the Philistims godly *Dauid* was drawne to be a dissembler, and was forced to shew himselfe in armes against Israel, though sore against his heart : In the Hall of *Caiaphas* the Apostle Saint *Peter* was tempted to denie his Lord and Maister. Yea, as *Nazianzen* did warne

*Amb. offic. lib. 2
cap. 12.*

12

A Christian flyeth the companie of the wicked for feare of the euill they may doe him.

13

How dangerous their companie is in the iudgement of Gods spirit.

14

Men of excellent graces haue beene hurt by the companie of the wicked.

Casarius, the least euill wee doe incurre by keeping company with the wicked, we are blackt with their smoake, if we be not burnt with their fire.

15

A Christian also flies the company of the wicked for feare least he doe them euill.

16

A Christians respect in all company is first to doe good.

17

Secondly, to get good.

Neyther doth the Christian flye the companie of the wicked, for feare of the euill they may doe to him onely, but also for feare hee doe euill vnto them: for wicked men, when they see that godly men doe not abhorre their company, are so much the more strengthened and confirmed to proceede on forward in their sinnes.

Finally, the Christian in ioyning himselfe to any company, doth euer keepe this twofold respect: first, to doe good if hee may: secondly, to get good. If hee doe come into the companie of euill men, hee hath a care both by admonition and conuersation to make them better; if they doe blaspheme, hee doth blesse; if they goe to excesse, hee doth conforme himselfe to sobrietie, euer keeping a godly care by his example to doe them good, at least that by their euill example he receiue not euill.

His second respect in haunting companie, is to get good: and therefore his delight is in the fellowship of the Saints of God. He knoweth that grapes cannot be gathered of thornes, nor figges of Thistles: hee hath an eye to the

the trees of righteousness, which are planted in the house of the Lord, that by mutuall faith hee may both giue and receiue comfort from them.

The Censure.

But now the want of this holy disposition in many professors now, proclaimeth to the world, that all are not Christians indeed who now usurp the Christian name.

Rom. 12. 8.

A SHORT



A
SHORT DESCRIPTION
OF THE CHRISTIANS
DEPARTVRE OVTF
the Body.

The Christians disposition toward
Death, before death come.



FEW and euill haue beene
the dayes of my pilgri-
mage. *Gen. 49.7.* I haue
had as inheritance the
moneths of vanitie, and
painfull nights haue been
appointed vnto me. *Iob.*
7. 3. And I know that hereafter there is laid vp
for me a crowne of righteousnesse, and not for
me

me onely, but for all them, who loue the appearing of the Lord Iesus. *2 Tim.* 4. 8. Therefore all the dayes of my life will I waite till my changing shall come: *Job.* 14. 14. For I desire to be dissolued and to be with Christ. *Philip.* 1. I loue to remoue out of the body, and to dwell with the Lord: *2 Cor.* 5. 8. For I know if this earthly house of this tabernacle were destroyed, I haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens: therefore I sigh, desiring to be clothed with mine house which is from heauen. *2 Cor.* 5. And I heartilie looke for, and doe hope, that in nothing I shall be ashamed, but that with all confidence, Christ shall be magnified in my body, whether it be by life or by death: *Philip.* 1. 20. For whether I liue, I liue to the Lord; or whether I die, I dye to the Lord: whether therefore I liue or I dye, I am the Lords. *Rom.* 14. 8. To him therefore be praise and glory for euer. Amen.

His willing Resolution in the
houre of death.

I Haue foughten a good fight, I haue kept
the Faith : 2 *Tim.* 4. I know whom I haue
beleueed, and I am perswaded that hee is able
to keepe that which I haue credited vnto him
against that day. 2 *Tim.* 1. 12. The Lord will
quicken my mortall body, *Rom.* 8. and make
it like to his owne glorious body : *Philip.* 3. 20.
Yea, though after my skinne wormes destroy
this body, yet shall I see God in my flesh, whom
I my selfe shall see, and mine eyes shall be-
hold, and none other for mee : though my
reynes be consumed within me : *Iob.* 19. 26.
therefore I willingly lay downe my life and
commit my soule vnto God, as vnto my faith-
full Creator. 1. *Pet.* 4. 19.

The

The Christians last prayer
made in the body.

HOW excellent is thy mercy O God : therefore
doe I trust vnder the shadow of thy wings.
Psal. 36. 7. O blessed is the man whom thou dost
choose, and causest to come vnto thee, he shall dwell
in thy Courts, and shall be satisfied with the plea-
sures of thine house, euen of thy holy Temple :
Psal. 65. 4. Thou shalt giue him drinke out of the
riuers of thy pleasures: for with thee is the well
of life, and in thy light shall wee see light. Psal. 36.
Send out therefore thy light and thy truth, Psal.
43. 3. and let thy good spirit lead me vnto the
Land of righteousness. Psal. 143. 10. Carry mee O
Lord, by thy mercy, and bring me in thy strength
to thy holy habitation: plant me in the mountaine
of thine inheritance, euen the place which thou
hast prepared, and the sanctuary which thou hast
stablished. Exod. 15. 3. that I may see the good-
nesse of the Lord in the land of the living. Psal.
27. 13. Turne away my soule from the pit, and
illuminate it in the light of the living. Iob. 33. 30.
Let me behold thy face in righteousness, and let

*be sanctified with thine Image: Psal. 17. 15.
In thy presence is the fulnesse of ioy, and as
thy right hand are pleasures for evermore. Psal.
16. 9. Into thine hands O Lord I commend my
spirit, for thou hast redeemed mee O Lord God of
truth. Psal. 31. 5. Lord Iesus receive my spirit.
Act. 7.*

*The end of the upright man is peace. Psal. 37. 37.
As many as walke according to this rule peace shall
be upon them, and upon the Israel of God. Gal. 6. 16.*

A THANKS-GIVING.

NOW unto him that is able to keepe vs, that we
fall not, and to present vs faultlesse before the
presence of his glory with ioy. To God, onely wise,
be glory, maiestie, dominion and power, both now
and ever. Amen. Iude. 24.

FINIS.



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THE
ANATOMIE
OF A CHRISTIAN
Man.

VVHEREIN IS PLAINELIE
shewed out of the Word of GOD, what
manner of man a true Christian is in all his
conuerſation, both inward, and outward.

FVLL OF HEAVENLY INSTRV-
ctions, by practiſe whereof we may behold
in the life to come, our Creator in his glory,
and our Redeemer at his right hand,

By M. WILLIAM COVPER,
Minister of Gods Word.

2 Cor. 5. 17. 5. 17.
If any man be in Christ Jesus let him become a new
CREATURE.

LONDON:
Printed by T. S. for Iohn Budge, and are to be ſould
at the great ſouth dore of Paules, and at
Brittaines Burſe. 1611.

THE
ANATOMIE
OF A CHRISTIAN

IN TWO PARTS.

WHEREIN IS PLAINLIE

Directed one of the Word of GOD, what
manner of man a true Christian is, and his
duties, and how he should live.

PALE OF HEAVENLY INSTR-

UMENTS, by which the Christian may be
enabled to come out of this world, and
enter into the Kingdom of GOD.

By WILLIAM COOPER
Author of the Word

Printed by J. Sturges, at the
Sign of the Anchor, in St. Dunstons Church
Lane, London. 1681.

TO THE MOST
SACRED, CHRISTIAN,
TRVLY CATHOLIQUE, AND
mighty Prince, JAMES, King of great
Britayne, France and Ireland
defender, &c.



seruants is not one of the least.

Principis est virtus maxima nosce suos.

Martial.

This emboldeneth mee to offer to your
Highnesse patronage this little Treatise which
first I dedicated to your Highnesse honorable
seruant, of good memory, the Earle of Dunbar,
and presented to himselfe in writing, while hee
was here in this Country; but before it could
be finished by the Printer, he was taken away

The Epistle

by bitter and vntimely Death. For so, after that memorable saying of *Plinius secundus*, iustly may I tell it. *Mihi acerba semper, & immatura videtur esse mors illorum, qui immortale aliquid parant: Nam qui voluptatibus dediti quasi in diem viuunt, viuendi causas quotidie finiunt, qui vero posteros cogitant, & memoriam sui operis ostendunt, his nulla mors non immatura est, ut qua semper inchoatum aliquid abrumpat.* But of this, what I might speake, (I doubt not) vvith your Highnesse approbation, and of such your Maiesties subiects as loue truth, and peace, I dare not:

————— *Nam vulneramentis
intempestiue, qui mouet illa, nouat.*

Yet when all is reckoned to the vttermoſt, our account in the end is, that we can lose nothing by the death of any, so long as we enioy the benefite of your Highnesse life, which I pray God may be long and happy, exceeding all our dayes, who from our young yeares hath felt the sweetnesse of your Maiesties most wise, and peaceable regiment. For what he was, eyther for grauity in conuersation, or wisedome in gouernment, he was it by your Highnesse instruction, as a Disciple trayned vp by your selfe: who out of the treasure of your Princely minde can imprint the like stampe of good things in others, which you did in him, if so be (which I must

Dedicatorie.

I must craue pardon to speake) your Highnesse fore-gather with such another obiect, as hee was, whereupon to worke. For as the Sunne in the firmament suppose he shine alike vpon many Palaces at one time, yet doth most illuminate those, which haue most ample windowes to receiue his light: so that if any of them be not sufficiently lightsome, the fault is not in the Sunne, but in themselues, for hee is alike good vnto them all, if they were alike capable of his goodnesse, so is it with a King in the midst of his Nobles, Counsaillours, and speciall seruants. But least I goe beyond my line, profering to stretch mine arme higher then my stature may carie it, I returne to my humble supplication, that seeing he who now translated to the Court of heauen, leades there a happy and blessed life, hath no other meane on earth, whereby to liue among men but by his good name. Your Maiestie who gaue him a wealthy and honourable life for his vertue, while he was in the body, will continue to keepe life to his name, when himselfe is gone. For thus euen in the estimation of Ethniques who had but Natures light, is *alterum patrimonium*, which in this earth is the iust reward of a vertuous life;

Et memorem famam qui bene gessit, habet.

And for this cause that your Highnesse vwill graunt

The Epistle

grant your fauourable countenance to this little Treatise, which in token of my loue toward him for his vsfained affection toward your Highnesse seruice, I did first put forth vnder his name, and now humbly craues to be shadowed vnder your Highnesse protection.

Your Highnesse most humble

Servant and daily Orator

Mr. William Cowper

Minister at Perth.

Proverbs 10. 7.

*The memoriall of the iust shall be
blessed, but the name of the
wicked shall rott.*



TO THE RIGHT
HONORABLE, GEORGE,
EARLE OF DOVNBAR, LORD
HOWME OF BARWICKE, LORD
NORHAM, ONE OF THE LORDS
Lieutenants of the middle Shieres of
great Britayne, Captaine and Gouvernour of
his Maiesties Towne and Garison of Barwicke,
Knight of the most Noble Order of the Garter,
*Lord high Treasurer of Scotland, and one of the
Lords of his Maiesties most Honorable
priuie Counsell, in both
Kingdomes.*



*Right Noble Lord, that
which in this Treatise con-
taining the Anatomie of
a true Christian, I haue
publicly proposed for the
use of many, I haue now
particularly for many rea-
sons dedicated to your Ho-
nour, but in speciall because that which here is
pointed out of the Christian, is in your Lordship*
B per-

The Epistle

1 Ioh. 1. 2.

performed in a good measure, hauing by the grace of God learned so to gouerne your life, that hitherto in a most high and difficult calling ye haue liued si non sine peccato, if not without sinne, (for that is not giuen to any man upon earth, if we say we haue no sinne we deceiue our selues) saltem sine crimine, at least without such offence of malitious wickednesse, as might make your Lordship culpable before men.

For your life toward God hath bene religious, as the priuate exercises of godlinesse, customable to your Lordship by your selfe and with your familie, and the publique reuerence of the word, and obseruance of the Saboth in euerie place doth testifie. Toward his Maiestie faithfull, from a most inward affection, from whom yee haue learned to rule others, by learning to obey him: Optime enim imperandi rationem tenent, qui eam bene parendo didicerunt. In your selfe a rare example, of humilitie in honour, of grauitie, temperance, and sobrietie in the midst of wealth, and that in all the parts of your Lordships behaviour. Which is not a small thing, if it be considered, that as men of honour, when they doe euill plus exemplo peccant, quam culpa, are more hurtfull by their euill example, then by their euill deede; so if they liue godly, they doe not so much good to themselves by well doing, as to others by their good example. Toward euill men a iustitiar, not flexible from

Dedicatorie.

from equity for feare or fauour. Toward good men courteous. Toward all men conscientious, that in no part of the land is there any found so murmure, or charge your Lordship with unrighteousnesse, vnlesse it be such who in their blindnesse thinke the seruice of God according to his word a seruitude and bondage, not knowing quod sic seruire Deo, est regnare. And esteemes the law of a lawfull King a tyrannie, who because they would doe all things per vim potius quam virtutem, by violence rather then vertue; whose pleasure is to line controlling all, uncontroled of any, like Nimrods, or the sonnes of Anak, therefore they grudge as Malecontents, that the law of the King is not, as Anarxexes spake of the lawes of Solon, like the webbes of the Ettercope, through which the greater Flyes may breake at their pleasure: where as among all reasonable men, it hath euer been receiued, as a principle, beatam esse rempublicam, in qua lex dominatur, that the common-wealth is happy, in which the law hath dominion.

But to returne to that which of all humane testimonie is the greatest, the honorable estimation his Maieſtie these thirtie yeares by-gone without repenting hath had of your Lordship, stands in the hearts of all his well affected subiects, as a great commendation of your qualities, for, The pleasure of a King is in a wise Seruant (said Salomon) and the honour whereunto your Lordship by

The Epistle

his Maieſtie is preferred, is eſteemed moſt iuſtly ſo much the more honourable, for that the Patron of vertue, for vertues ſake hath aduanced you to it. Thus by a right Marcellus, hath your way to the Temple of honour, beene by the Temple of vertue.

For this moderation of life ſo euident in your Lordſhip, as I haue ſaid, euen among the naturall Philoſophers was accounted for true wiſedome, and learning. The praſtiſe of that golden precept Noſce teipſum, they eſteemed to conſiſt in the gouernment of a man his perſon, and actions according to the rule of vertue, this they called the matter of wiſedome, without which others, were they neuer ſo learned, were accounted to haue had, but the words of wiſedome, ſuch as many now a dayes we haue among vs, with whom it fareth, as of olde with Thales Mileſius, who going out on a night to his contemplation, while hee gazed on the ſtarres, hee fell into the ditch. Many ſuch Diſciples I ſay hath he left behind him, who looke ſo high with their learning, that they take no heed to their owne feete, to gouerne their waies with knowledge, they thinke it ſufficient to commend them, that they haue trauailed through many parts of the world, haue read much, and gotten ſome introduction to Sciences, when as in the meane time they neuer trauailed within themſelues, neuer entred into their owne hearts

Dedicatorie.

hearts, neuer read the booke of their owne conscience, and haue not learned to know, farre lesse to rule themselves by wisdom.

But leauing them, I trust your Lordship will still continue to seeke the perfection of true wisdom, and knowledge there, where ye haue gotten the beginnings, for as the beginning of wisdom is the feare of the Lord, said Salomon, so said he also, The end of all is, feare God, and keepe his commandements: this is the whole duty of man.

For this cause haue I here presented to your Honour this Description of a Christian, which not without great labour I haue collected these tenne or twelue yeares by-gone, out of the word of God, that in it your Lordship may see, what manner of man a true Christian is, how his heart is continually at his right hand, his minde upon good things, his will waiting upon his superiour, how a good conscience is his Paradise on earth, out of which hee will not goe, how his eye is in his forehead, using so the time present, that hee provides for the time to come, thinking on his end, and fore-seeing that wrath which is to fall on the wicked, that he may eschew it: how he refraines his speech, when time of silence is? how he speaks in season the words of knowledge, how he pondereth his pathes, and ordereth all his way with equitie. In a word, how he is restored by grace

The Epistle

in the regeneration to the image of God, which was his most ancient glory communicated to him by his Maker in his first creation, as more particularly will appear in the Anatomic following.

In reading whereof, where your Lordship findes a conformity with it, I am sure it will be the matter of your ioy, and thanksgiving to God, for the beginnings of his grace in you, where not, I hope it will increase your Christian care to proceede to a further perfection, unto the which these prayers interieced betweene Gods precepts, and the Christians practise in euery Chapter, for your Lordships speciall vse, I trust in his grace shall be profitable for you. I haue knowne by occasion that your Lordship makes conscience of the exercise of prayer in priuate, and delights in it. I haue therefore taken the more paines to let your Lordship see, how God in his word teaches his children to pray in the language of Canaan, that is, in such words as are dyted by his owne Spirit, and so comming from himselfe, we may be sure will be the more welcome, and acceptable to him againe, being offered in a golden censure, which is a heart purified by faith, through the mediation of Iesus Christ our Lord.

Accept therfore (right Noble Lord) this Christian Man, who as one, who being likest unto that which you are, at least which through grace would

Dedicatorie.

would be, lookes for protection under your shadow, and offereth himselfe ready to recompence your Lordship with some comfort and instruction, at such time as your Lordship may haue the leasure to conferre with him. Thus from mine heart praying vnto God for the continuance of his fauour with you, which is the fountaine of all prosperitie, both in this life, and in the life to come. I rest.

Your Lordships owne to be

commanded in Iesus Christ,

WILLIAM COVPER

Minister at Perth.

Medicinal



TO THE CHRISTIAN
READER.



His Treatise presents vnto thee a liuely image of a Christian man, as he is delineate in the word by him who best knewes him. that is, by the Spirit of God that begets him: wherein it shall be euident, that albeit now in the world, there be nothing rarer then the Christian name, yet is there nothing rarer then the Christian man. Concerning which, a singular craft of Sathan comes to be discovered; for when the Christian name, which had the beginning in Antiochia came first vp in the world, Sathan did what he could by false calumnies and bloody persecution to suppress it. This sect, as witnesses *S. Luke* euery where was spoken against, and Christians were accused to be blasphemers of God, troublers of Cities, yea troublers of the whole world: worshippers of the Sunne, and of an Asles head, eaters of mens flesh, seditious, and vile abusers of their bodies, and what euer else might make them odious to the ignorant multitude. By the Iewes they were called in contempt *Nazarites*; by *Julian* scornfully they were termed *Gollems*; by *Ulpian* vnder *Seuerus* impostores, as if they had beene coggers and deceiuers; by *Demetrian* whom *Cyprian*

C

confu-

Act. 8. 22.

Act. 6.

Act. 16.

Act. 17.



A

SHORT DESCRIPTION
OF THE CHRISTIANS
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The Christians disposition toward
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FEW and euill haue beene
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7. 3. And I know that hereafter there is laid vp
for me a crowne of righteoufnesse, and not for
me

me onely, but for all them, who loue the appearing of the Lord Iesus. *2 Tim.* 4. 8. Therefore all the dayes of my life will I waite till my changing shall come: *Job.* 14. 14. For I desire to be dissolued and to be with Christ. *Philip.* 1. I loue to remoue out of the body, and to dwell with the Lord: *2 Cor.* 5. 8. For I know if this earthly house of this tabernacle were destroyed, I haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens: therefore I sigh, desiring to be clothed with mine house which is from heauen. *2 Cor.* 5. And I heartilie looke for, and doe hope, that in nothing I shall be ashamed, but that with all confidence, Christ shall be magnified in my body, whether it be by life or by death: *Philip.* 1. 20. For whether I liue, I liue to the Lord; or whether I die, I dye to the Lord: whether therefore I liue or I dye, I am the Lords. *Rom.* 14. 8. To him therefore be praise and glory for euer. Amen.

Qq

His

His willing Resolution in the
houre of death.

I Haue foughten a good fight, I haue kept
the Faith: *2 Tim. 4.* I know whom I haue
belceued, and I am perswaded that hee is able
to keepe that which I haue credited vnto him
against that day. *2 Tim. 1. 12.* The Lord will
quicken my mortall body, *Rom. 8.* and make
it like to his owne glorious body: *Philip. 3. 20.*
Yea, though after my skinne wormes destroy
this body, yet shall I see God in my flesh, whom
I my selfe shall see, and mine eyes shall be-
hold, and none other for mee: though my
reynes be consumed within me: *Iob. 19. 26.*
therefore I willingly lay downe my life and
commit my soule vnto God, as vnto my faith-
full Creator. *1. Pet. 4. 19.*

The Christians last prayer
made in the body.

HOW excellent is thy mercy O God : therefore
doe I trust vnder the shadow of thy wings.
Psal. 36. 7. O blessed is the man whom thou dost
choose, and causest to come vnto thee, he shall dwell
in thy Courts, and shall be satisfied with the plea-
sures of thine house, euen of thy holy Temple :
Psal. 65. 4. Thou shalt giue him drinke out of the
riners of thy pleasures: for with thee is the well
of life, and in thy light shall wee see light. Psal. 36.
Send out therefore thy light and thy truth, Psal.
43. 3. and let thy good spirit lead me vnto the
Land of righteousness. Psal. 143. 10. Carry mee O
Lord, by thy mercy, and bring me in thy strength
to thy holy habitation: plant me in the mountaine
of thine inheritance, euen the place which thou
hast prepared, and the sanctuary which thou hast
stablished. Exod. 15. 3. that I may see the good-
nesse of the Lord in the land of the liuing. Psal.
27. 13. Turne away my soule from the pit, and
illuminate it in the light of the liuing. Iob. 33. 30.
Let me behold thy face in righteousness, and let

me be satisfied with thine Image: Psal. 17. 15.
 For in thy presence is the fulnesse of ioy, and at
 thy right hand are pleasures for evermore. Psal.
 16. 9. Into thine hands O Lord I commend my
 spirit, for thou hast redeemed mee O Lord God of
 truth. Psal. 31. 5. Lord Iesus receive my spiris.
 Act. 7.

The end of the upright man is peace. Psal. 37. 37.
 As many as walke according to this rule peace shall
 be upon them, and upon the Israel of God. Gal. 6. 16.

A THANKS-GIVING.

NOW unto him that is able to keepe vs, that we
 fall not, and to present vs faultlesse before the
 presence of his glory with ioy. To God, onely wise,
 be glory, maiestie, dominion and power, both now
 and ever. Amen. Iude. 24.

FINIS.



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